The Missionary Herald

VOLUME CV MAY 1909 NUMBER 5

THE facsimile, on page 194, of the missionary tablet recently unveiled at Mount Holyoke College will be of interest to the friends alike of that well-known institution and of our American Board missions. It is in part the common fame of Mount Holyoke that it has always abounded with the missionary spirit and contributed largely to the missionary working force. It is an association inherited from Mary Lyon and perpetuated by like-minded successors. How numerous the links of that association, how widely they reach out, and how closely they hold together the very ends of the earth, this tablet serves to indicate and impress.

Mount Holyoke and Missions

FOR observations this month on the Joint Missionary Campaign our readers are referred to articles in the Home Department, which carry with them atmosphere and tonic direct from the meetings. Home Secretary Patton has been in the thick of it from the beginning, bearing its standard of Congregational cohesion and co-operation in at least four of the five campaign districts. He speaks of it from first-hand knowledge and makes observations upon it that are based on actual observing.

In the Thick of the Campaign

IN taking advantage of our offer of the *Missionary Herald* for the rest of the year to *Congregational Work* subscribers, one of them expresses her appreciation in these glowing terms: "I think it a splendid offer, eight months for twenty-five cents. I love to read it whenever I am where they have it. When I have it all my own, I shall read it over and over. I am a poor girl and go out to work, but I hire a room and so have a little home. I am very thankful for such good reading." This is appreciation highly to be prized. To be of interest and inspiration to just such readers is among the chief aims of the *Missionary Herald*. "May their tribe increase" to ever larger proportions from the subscription list of *Congregational Work*, and from others in the rank and file of our churches!

A High Order of Appreciation

IT is a coincidence that this number of the *Missionary Herald*, in which unusual space is given to one of our missions in Africa, should be issued so nearly at the time when ex-President Roosevelt is entering that continent. In spite of his insistence that his visit there as a private citizen can furnish no news worth gathering for the papers, Africa is sure to be prominent in the public attention of this and other countries so long as he remains in it. Articles upon Africa will abound in magazines and newspapers and will be eagerly read. Books upon it in the libraries will circulate more freely than usual. A large number of people will know much more about Africa than ever before by the time Mr. Roosevelt returns from his expedition. There is a timeliness, then, to the prominence which this *Herald* gives to part of the African field. It is a long distance away from the region which Mr. Roosevelt is to visit, but its conditions and problems are much the same as in other parts of that great, dark continent. The latest reports from it tell of in-

Public Interest in Africa

creased urgency upon the part of tribes and chiefs in their appeals to have teachers furnished. So eager are they to learn that some of them are making desperate attempts to teach themselves. "What is my crime," said one chief, "that teachers are not sent to my people?" What is our crime if we give no heed to so pathetic an appeal?

This Year's Summer Conferences

ALREADY the Young People's Missionary Movement has plans well matured for five summer conferences during the month of July. The first three are to begin simultaneously, July 2, at Whitby, Ontario, Canada; Lake Geneva, Wis., and Asheville, N. C. The other two are to be held in succession at Silver Bay, beginning July 15. The first of these two weeks is to be given specially to a conference upon the Sunday school and missions. The object of these gatherings is the training of leaders for initiative in missionary education by Sunday schools, young people's societies, and other church organizations. The features of special prominence are mission study, instruction as to methods, spiritual inspiration, survey of world-wide missions, rest and recreation by outdoor exercises. Information concerning any of these conferences may be obtained from the secretaries of any home or foreign mission board or from the Young People's Missionary Movement, 156 Fifth Avenue, New York City.

Of Interest to Medical Students

A REQUEST made some time last year to Dr. Edwin St. John Ward, of Diarbekir, indicates that interest in the achievements of medical missions is not confined to missionary circles, but has extended to medical circles as well. The request came from students of the Columbia College of Physicians and Surgeons who are members of the Young Men's Christian Association and eager for further information as to medical practice upon mission fields. Dr. Ward's answer to their request is packed with information, not only upon the medical aspects of missionary practice, but also upon its relation to the common life of the people, and especially to the impressions they get of Christianity. It is work having widest variety, as conditions vary so widely in different parts of Turkey and all sorts of diseases are encountered. The missionary physician must be a general practitioner rather than a specialist, unless it be in the direction of surgical skill. The native surgery is done mostly by the barbers, of course in the crudest way. Many cities have municipal hospital buildings, but they are either closed or nearly empty of patients, because the people have no faith in the treatment to be had in them. In marked contrast to these are the mission hospitals, as at Aintab, which are thronged with patients, some of them coming from distances involving weeks of travel. Even where there is yet no mission hospital and treatment must be given, as by Dr. Ward at Diarbekir, with meager, extemporized facilities, the service is highly valued by the people and is in growing demand. To the Christian students of Columbia College of Physicians and Surgeons Dr. Ward's detailed account of the medical situation in Turkey can hardly help appearing in the light of a challenge to the highest ability and skill of their heroic profession.

Wanted: a Church Bell

THE mission church at Sis, an outstation in Asia Minor some forty miles from Adana, has recently become self-supporting. That it may more surely persist in this good undertaking it needs one piece of equipment which, in addition to self-support, it is not yet able to supply for itself. Situated in the midst of a large town, built partly up the side of a hill, it is considerable distance away from the homes of many of its people. Some way of notifying them when the hour of service approaches is of great importance; much greater than in our country today, as conditions are still common in Turkey such as formerly made church

bells a necessity here. Many of the people have no timepieces either in their homes or upon their persons, and are dependent upon some public notice of the hours. The Mohammedan mosques provide for this by the voice of the muezzin calling out the hours of prayer five times a day. To serve a like purpose for its people our Christian church needs a bell. Rev. William Nesbit Chambers, who makes known this need, surmises that there may be some church here at home which may be disusing or replacing its bell, and would be ready to make a gift of it to this missionary church. He is especially desirous that the bell should have a deep and clear tone rather than one of a more jingling quality, as the standing of the church in the midst of a Turkish community will be determined not a little by the kind of sound given forth from its tower. Should there be more than one church ready to make such a gift there are other places in the same Turkish Mission where church bells would be most acceptable and of like good service as in Sis.

For Religious Liberty in Russia

THE National Immigration League, of which Hon. Edward Lauterbach is president, has issued an appeal to "all who realize the importance of maintaining the dignity of American citizenship throughout the world, to urge their representatives in Congress, and in the Senate especially, to demand a full measure of justice from the Russian government toward our citizens of whatever creed and a complete liberty of action for our missionaries." This appeal grows out of the fact that a large part of the immigration from Russia to this country is the direct result of persecution by that government of Jews, Roman Catholics, Protestants, and other Christians not members of the state church. It is believed that if toleration were granted to these people and to missionaries from other countries the tide of Russian immigration to this country would be greatly reduced. A movement toward this was begun in 1904, but was suspended out of consideration for Russia amid the internal disturbances through which it was passing. Now that order is again restored and the Russian government is showing itself more inclined toward religious toleration, the time seems propitious for urging upon the czar and his ministers such treaty relations between Russia and the United States as will insure to Americans who may go there as missionaries full personal protection and liberty of religious worship and teaching.

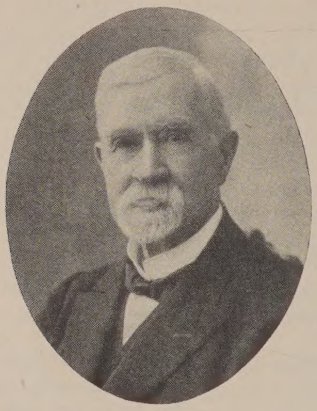
Canada's National Missionary Policy

THE Canadian National Missionary Congress of Laymen in Toronto reached the practical culmination of its five days' meetings on Saturday evening, April 3, in the unanimous and enthusiastic adoption of a national missionary policy. The outstanding features of this declaration are, first, conviction that the church of today should undertake to obey literally the command of Christ to preach the gospel to every creature, that the laymen equally with the ministers are responsible for this undertaking, that Canada's part is to evangelize all its own people and forty millions in the non-Christian world; second, commitment to practical measures for discharging this obligation. This action of the Canadian laymen indicates that what Dr. Barton outlines in the Foreign Department article this month is not visionary, but sober and feasible.

A Half Century of Service

ON February 22, Dr. J. K. Greene completed fifty years of missionary service in Turkey from the date of his arrival in Smyrna with Mrs. Greene and baby Joseph in 1859. In March of that year, after two weeks in Constantinople, he began work at Nicomedia, which was his station for three years. He saw six years of service at Brousa and one at Manisa before removing to Constantinople, which has been his residence and base of mission-

ary operations ever since. Only two missionaries of the American Board

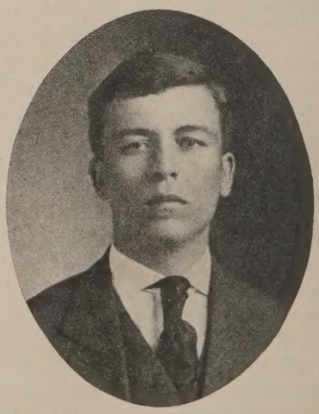


REV. JOSEPH K. GREENE, D.D.

now in active service were on the field earlier than he, namely, Rev. Stephen C. Pixley, of Africa, in 1855, and Rev. H. N. Barnum, D.D., of Turkey, in 1858. In answer to congratulations by his five sons, Joseph, Edward, Frederick, George, and Samuel, upon the fiftieth anniversary of his arrival in Turkey, Dr. Greene addressed to them jointly a letter in which he has reviewed briefly the half century of his missionary service. He mentions great political changes as marking that period, from just after the Crimean War to the new era of constitutional government beginning the 24th of last July. In the course of it "the country has suffered from two wars, two epidemics of cholera, repeated famines, and numerous and destructive conflagrations, and wholly or in part has lost hold of Roumania, Servia, Bulgaria, Bosnia, Herzegovina, Cyprus, Crete, and Egypt." Its chief material advancement during the period has been in the building of a few railroads and other public utility works, the establishment of some banks, and the opening of military, medical, and technical schools, most of them due to foreign enterprise and capital. His missionary life Dr. Greene characterizes as a happy one, which he would choose to live over again were option given him. He recalls his three visits to America, in 1868, 1884, and 1894, as delightful opportunities for acquaintance with large numbers of the churches and pastors at home. The missionary work in Turkey with which he has been connected for fifty years has grown in that time from one mission of the American Board to five missions, including the Syrian, which has been Presbyterian since 1870. "Wars, massacres, emigration, tyranny, and poverty have greatly retarded the growth of the Protestant churches; yet so far as statistics indicate progress there is good reason for encouragement." "The remarkable increase in churches, native ministers, schools, colleges, hospitals, publications, and native contributions" Dr. Greene promises to set forth in a sermon which he is to preach at the annual meeting of the Turkey missions in May, a discourse which it is safe to predict will be of unusual interest and value.

A Treasurer at Harpoot

THE work of Euphrates College and the business affairs connected with the Harpoot station of our Eastern Turkey Mission have led to an arrangement by which the American Board and the trustees



W. EARL D. WARD

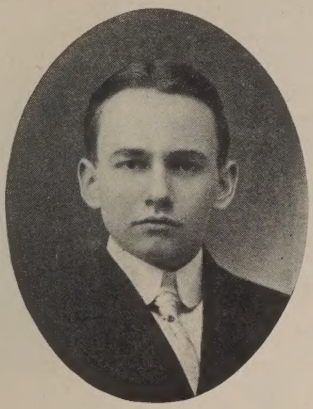
of the college have joined in sending out a young man who shall attend to

business matters, thus providing a station treasurer and relieving President Gates in the college. Happily Mr. W. Earl D. Ward has consented to undertake this work for a period of five years. Mr. Ward is the son of the late Langdon S. Ward, for thirty years treasurer of the American Board, and he is the fourth of Mr. Ward's children to enter upon foreign missionary work. His brother, Dr. Edwin St. John Ward, is located at Diarbekir, in the same mission; his sister, Miss Mary I. Ward, is at Marsovan, Western Turkey, and another sister, Miss Ruth P. Ward, is in Foochow, China. Mr. Earl Ward is a native of Newton Center, Mass., and a graduate of Amherst College in 1906; he has since that time been connected with the business office of the New York Central Railroad, and is abundantly qualified to undertake the special form of service to which he goes. There are few families in this country who have sent forth four children into foreign missionary service.

A Captain of Industries

FOR not less than three or four years search has been made for one trained in industrial pursuits who might go to Mt. Silinda in East Africa to be associated with Mr. Fuller in the industrial work at that station. Such an one has been found in the person of Mr. Arthur J. Orner. His home has been in Philadelphia and New York City; he is a graduate of the Northeast Manual Training School, of the class of 1905, and since graduation he has been engaged for two years in building construction and in the Baldwin Locomotive Works, and he has now left the employ of an electrical manufacturing company that he may engage in missionary work. Though young in years, he has had considerable experience and is prepared to do efficient service, it is believed, in connection with the industrial plant and training school in East Central Africa.

Mr. Orner was commissioned on Sunday evening, April 4, in the First Congregational Church of Dover, N. H., Sec. W. E. Strong presenting the commission in behalf of the Prudential



ARTHUR J. ORNER

Committee, and the pastor, Rev. E. W. Pond, offering the prayer of consecration. On the following evening a reception was tendered to Mr. Orner by the Dover church, which undertakes his support and makes him in this special sense its foreign missionary.

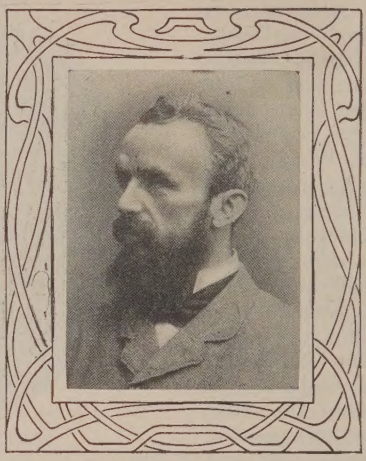
The New American Missionary

ALL hail to the new homeland magazine, promptly and successfully launched with the beginning of April! The familiar name speaks of succession and continuity in Congregational missionary undertakings within our own country. The goodly proportions of the magazine, covering more than one hundred attractive, readable pages, speak of a fresh marshaling of home missionary forces for concerted advance and a union wherein is renewal of strength. That the star of the Joint Missionary Campaign should be in the ascendant at the nativity of this new magazine is most auspicious and timely. The *Missionary Herald* extends to the *American Missionary* the right hand of fullest Congregational and missionary fellowship, anticipating a long future of companionship in keeping the churches informed as to their missionary achievements and opportunities both at home and abroad.

Our Missions In Miniature

West Central Africa

Stations,	5
Outstations,	18
Missionaries,	25
Native laborers,	88
Churches,	3
Communicants,	304
Schools,	22
Pupils,	1,961
Native contributions,	$34



REV. W. W. BAGSTER

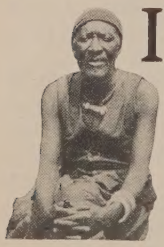
Ordained Missionaries

W. C. Bell
W. T. Currie
M. Ennis
W. H. Sanders
W. M. Stover
T. W. Woodside
F. C. Wellman, M.D.

Other Physicians

W. Cammack
S. L. Cammack

THE WEST CENTRAL AFRICAN MISSION



KING KWI KWI

IT was in the year 1880 that two young knights-errant, then almost strangers to each other, met upon the wharf at New York and sailed away in quest of the greatest of all adventures, the deliverance of captives bound fast in chains of superstition and sin. They were the Rev. Walter W. Bagster and Rev. William H. Sanders, and they landed on the West African coast at Benguella, in the Portuguese province of Angola, an almost unknown land at that time. It is twelve degrees below the equator and some six hundred miles below the mouth of the river Congo.

They climbed from the malarial coast to the highlands of the interior, 5,000 feet above the sea, and settled at Bailundu, 190 miles inland. They found themselves upon a rolling plateau, dotted with small villages composed of rude huts, which were inhabited by an uncivilized but not unfriendly people, brown in color, with close curled hair and partially clothed. These people were plunged in the grossest superstition, ignorance, and immorality. Their religion was an endeavor to propitiate malignant spirits; and witchcrafts, so called, and fetiches were a great part of their life. Their women were slaves, who raised and cooked the corn and beans which were their staple food, while the men traded, smoked, and drank their native beer. They had no written language.

Here our brave pioneers sat down to win their confidence and to catch and record Umbundu words while awaiting the re-enforcements which reached them at the close of the next year, 1881. Early in 1882 Mr. Bagster died in consequence of excessive labor and exposure; but Mr. Sanders is still on the ground, to labor on with the wisdom of long experience and the reverence and confidence of a redeemed company.

At first the Bailundu chief received the missionaries kindly, but a jealous white trader soon misled him by false statements, and the whole number was summarily driven out, some of them returning to America. However, the chief became convinced of his mistake and called them back the next year, receiving them gladly. Since then the missionaries have come and gone without molestation from the natives. Seven of them, faithful and beloved, have gone to their reward in the better country on high. The present force now numbers twenty-three, but of course some of them are usually absent on furlough.

NATIVE VISITING HOUSE, BAILUNDU

EDUCATIONAL WORK

The first thing was always a school for the boys and girls who came to render service in the missionary families. They were trained in housework and in decent ways of living, as well as by charts and blackboards, at what cost of time and patience we shall never know. But they were teachable; and as years went on the Bible verses on slips of paper were followed by primers and leaflets, and at length by the New Testament, by large portions of the Old, and by hymn books, schoolbooks, and other books. Dr. Stover, one of the earliest missionaries, has given himself chiefly to the work of translation, and Mr. Sanders has especially delighted the people with "The Pilgrim's Progress." A printing press, worked by native lads who until recently had never seen a printed page, did creditable work under supervision, and in 1907 it issued 316,000 pages. There are now in the station and outstation schools 1,961 pupils, who are taught to read and write and the other elementary branches.

INDUSTRIAL WORK

In this direction great advances have been made. No need now to send to the coast for doors, window casements,

tables, or chairs. Gardening, carpentering, and blacksmithing have been well taught and learned. Iron ore is to be had for the mining. Houses must still be without cellars on account of the white ants and other pests, and of only one story, but they have been built of sun-dried brick instead of "wattle and daub." The older stations now have comfortable brick houses, surrounded with vegetable gardens and fruit trees, the growths of the temperate zone being added to the oranges, limes, bananas, and guavas of the tropics. These are all new to the natives, for in former days no one dared to plant a tree, supposing that he would certainly die if he did so.

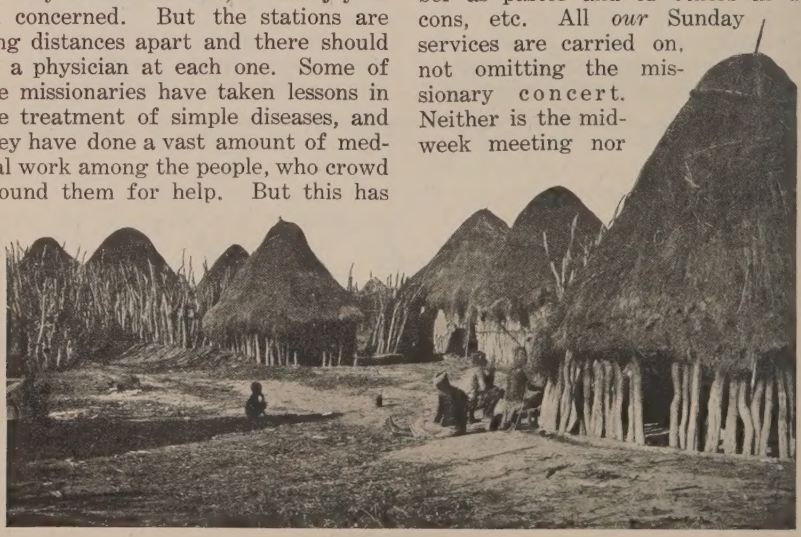
MEDICAL WORK

At present, in the deeply deplored illness of Dr. Wellman, there are no fully trained physicians in the mission except at Chisamba, the station manned and supported by Canadian Congregationalists, in close alliance with the American Board. The two doctors, William and Sarah L. Cammack, are a great recent acquisition there, and Dr. Henry Stanley Hollenbeck is on his way to the mission, to the joy of all concerned. But the stations are long distances apart and there should be a physician at each one. Some of the missionaries have taken lessons in the treatment of simple diseases, and they have done a vast amount of medical work among the people, who crowd around them for help. But this has been a great burden and often a great anxiety, especially for the missionary ladies, a burden which should not be laid upon shoulders already overloaded. Where are the brave and devoted young men who would follow in the footsteps of the Great Physician, laying down their lives in this service for his sake and at his call?

EVANGELISTIC WORK

The foregoing story of external changes leads up to a statement of results in the spiritual realm. All civilizing and uplifting efforts for these poor people have been made with one end steadily in view, their new life in Christ.

There are now five mission centers, naming them in the order of their age, at Bailundu, Kamundongo, Chisamba, Ochileso, and Sachikela, the last only four years old. There are four churches, with a membership of about six hundred. With the advice of their missionary friends the converts themselves organized these churches in true Congregational fashion, by assent to a creed and covenant and by the choice of the most suitable member as pastor and of others as deacons, etc. All *our* Sunday services are carried on, not omitting the missionary concert. Neither is the midweek meeting nor



NATIVE VILLAGE, WEST AFRICA

A CARAVAN STARTING INLAND WITH THE BAILUNDU BELL

the woman's prayer meeting neglected. Daily public prayers are well attended and large congregations fill the churches on Sunday.

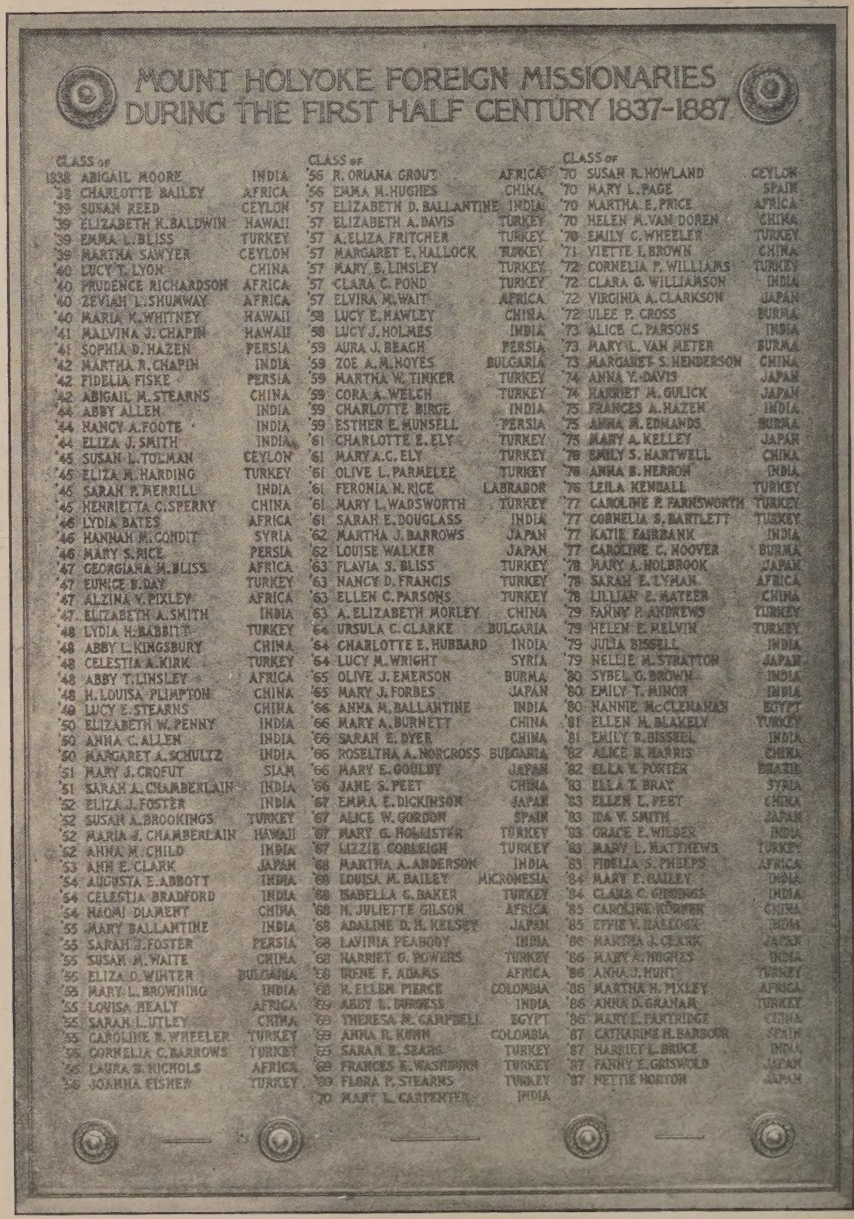
There are now fourteen outstations where native Christians teach and preach; and some of them are centers of influence, as Epanda, where the schools have enrolled 369 pupils and there are now fourteen catechumens.

The Christians have been constantly taught that it is their high calling to carry the gospel to others, and both men and women have gone out among distant villages, some of them as regular evangelists. They have shown by their lives and in their very looks the great change from darkness to light. Especially into the dull, sodden, hopeless faces of the African women has come the new joy, and to see this dawning of Christian life has been exhilarating beyond words to tell. A missionary lady describes it as "fascinating," and says she could never be contented away from it.

The missionaries have seen the new believers endure injustice and persecution with patience and trust and meet death with unfaltering hope. Even a witch doctor has become a new creature, and after a pure and faithful life has said when dying, "I am not afraid, for Jesus is with me and will be all the way."

But now this mission, so greatly blessed, is under a cloud. Most of the Kamundongo people have moved some eighty miles away to a region hitherto unoccupied, because their worn-out lands no longer gave them sufficient food. To the great surprise of all concerned, the Portuguese authorities have forbidden their missionaries to follow them. Still more surprising and distressing is an edict forbidding the return of Dr. Stover from a brief furlough in England to his work at Bailundu on the ground that he has incited the natives to rebellion. Nothing could be farther from the truth. The missionaries have done all they could to keep the people loyal, and none of the Christians joined in a native uprising some years ago. At that time the Bailundu missionaries procured food for the Portuguese besieged in a neighboring fort, and Mrs. Stover went over to attend to their sick. Very often all along the years have Portuguese been received in the mission homes for medical help and for nursing, our people being always ready to render them service.

The effect of these edicts may be imagined. They were doubtless occasioned by the misrepresentations of white men trading in rum and slaves, who naturally object to the presence of the mission and who have plainly said that they mean to oust it. It is hoped that the Lisbon government may yet become convinced of this fact; and to this end may "prayer be made without ceasing of the church unto God."



MOUNT HOLYOKE FOREIGN MISSIONARIES DURING THE FIRST HALF CENTURY 1837-1887

CLASS OF		
1838	ABIGAIL MOORE	INDIA
'38	CHARLOTTE BAILEY	AFRICA
'39	SUSAN REED	CEYLON
'39	ELIZABETH K.BALDWIN	HAWAII
'39	EMMA L.BLISS	TURKEY
'39	MARINA SAWYER	CEYLON
'40	LUCY T. LYON	CHINA
'40	PRUDENCE RICHARDSON	AFRICA
'40	ZEVIAH L.SHUMWAY	AFRICA
'40	MARIA K.WHITNEY	HAWAII
'41	MALVINA J. CHAPIN	HAWAII
'41	SOPHIA D. HAZEN	PERSIA
'42	MARTHA R.CHAPIN	INDIA
'42	FIDELIA FISKE	PERSIA
'42	ABIGAIL M.STEARNS	CHINA
'44	ABBY ALLEN	INDIA
'44	NANCY A.FOOTE	INDIA
'44	ELIZA J. SMITH	INDIA
'45	SUSAN L.TOLMAN	CEYLON
'45	ELIZA M.HARDING	TURKEY
'45	SARAH P. MERRILL	INDIA
'45	HENRIETTA C.SPERRY	CHINA
'46	LYDIA BATES	AFRICA
'46	HANNAH M.CONDIT	SYRIA
'46	MARY S.RICE	PERSIA
'47	GEORGIANA M.BLISS	AFRICA
'47	EUNICE B.DAY	TURKEY
'47	ALZINA V.PIXLEY	AFRICA
'47	ELIZABETH A.SMITH	INDIA
'48	LYDIA H.BABBITT	TURKEY
'48	ABBY L.KINGSBURY	CHINA
'48	CELESTIA A.KIRK	TURKEY
'48	ABBY T.LINSLEY	AFRICA
'48	H. LOUISA PLIMPTON	CHINA
'49	LUCY E.STEARNS	CHINA
'50	ELIZABETH W.PENNY	INDIA
'50	ANNA C.ALLEN	INDIA
'50	MARGARET A.SCHULTZ	INDIA
'51	MARY J.CROFUT	SIAM
'51	SARAH A.CHAMBERLAIN	INDIA
'52	ELIZA J.FOSTER	INDIA
'52	SUSAN A.BROOKINGS	TURKEY
'52	MARIA J. CHAMBERLAIN	HAWAII
'52	ANNA M.CHILD	INDIA
'53	ANN E. CLARK	JAPAN
'54	AUGUSTA E.ABBOTT	INDIA
'54	CELESTIA BRADFORD	INDIA
'54	NAOMI DIAMENT	CHINA
'55	MARY BALLANTINE	INDIA
'55	SARAH J.FOSTER	PERSIA
'55	SUSAN M.WAITE	CHINA
'56	ELIZA D.WINTER	BULGARIA
'56	MARY L.BROWNING	INDIA
'56	LOUISA HEALY	AFRICA
'56	SARAH L.UTLEY	CHINA
'56	CAROLINE B.WHEELER	TURKEY
'56	CORNELIA C.BARROWS	TURKEY
'56	LAURA B.NICHOLS	AFRICA
'56	JOANNA FISHER	TURKEY

CLASS OF		
'56	R. ORIANA GROUT	AFRICA
'56	EMMA M.HUGHES	CHINA
'57	ELIZABETH D. BALLANTINE	INDIA
'57	ELIZABETH A.DAVIS	TURKEY
'57	A.ELIZA FRITCHER	TURKEY
'57	MARGARET E.HALLOCK	TURKEY
'57	MARY B.LINSLEY	TURKEY
'57	CLARA C. POND	TURKEY
'57	ELVIRA M.WAIT	AFRICA
'58	LUCY E.HAWLEY	CHINA
'58	LUCY J.HOLMES	INDIA
'59	AURA J. BEACH	PERSIA
'59	ZOE A.M.NOYES	BULGARIA
'59	MARTHA W. TINKER	TURKEY
'59	CORA A.WELCH	TURKEY
'59	CHARLOTTE BIRGE	INDIA
'59	ESTHER E.HUNSELL	PERSIA
'61	CHARLOTTE E.ELY	TURKEY
'61	MARY A.C.ELY	TURKEY
'61	OLIVE L.PARMELEE	TURKEY
'61	FERONIA N.RICE	LABRADOR
'61	MARY L.WADSWORTH	TURKEY
'61	SARAH E.DOUGLASS	INDIA
'62	MARTHA J.BARROWS	JAPAN
'62	LOUISE WALKER	JAPAN
'63	FLAVIA S. BLISS	TURKEY
'63	NANCY D. FRANCIS	TURKEY
'63	ELLEN C. PARSONS	TURKEY
'63	A. ELIZABETH MORLEY	CHINA
'64	URSULA C. CLARKE	BULGARIA
'64	CHARLOTTE E. HUBBARD	INDIA
'64	LUCY M.WRIGHT	SYRIA
'65	OLIVE J. EMERSON	BURMA
'65	MARY J. FORBES	JAPAN
'66	ANNA M.BALLANTINE	INDIA
'66	MARY A.BURNETT	CHINA
'66	SARAH E. DYER	CHINA
'66	ROSELTHA A.NORCROSS	BULGARIA
'66	MARY E.GOULDY	JAPAN
'66	JANE S. PEET	CHINA
'67	EMMA E.DICKINSON	JAPAN
'67	ALICE W. GORDON	SPAIN
'67	MARY G. HOLLISTER	TURKEY
'67	LIZZIE GORLEIGH	TURKEY
'68	MARTHA A.ANDERSON	INDIA
'68	LOUISA M. BAILEY	MICRONESIA
'68	ISABELLA G.BAKER	TURKEY
'68	M. JULIETTE GILSON	AFRICA
'68	ADALINE D. H. KELSEY	JAPAN
'68	LAVINIA PEABODY	INDIA
'68	HARRIET G. POWERS	TURKEY
'68	IRENE F. ADAMS	AFRICA
'68	R. ELLEN PIERCE	COLOMBIA
'69	ABBY E. BURGESS	INDIA
'69	THERESA M. CAMPBELL	EGYPT
'69	ANNA R. KOHN	COLOMBIA
'69	SARAH E. SEARS	TURKEY
'69	FRANCES E.WASHBURN	TURKEY
'69	FLORA P. STEARNS	TURKEY
'70	MARY L. CARPENTER	INDIA

CLASS OF		
'70	SUSAN R.HOWLAND	CEYLON
'70	MARY L.PAGE	SPAIN
'70	MARTHA E. PRICE	AFRICA
'70	HELEN M.VAN DOREN	CHINA
'70	EMILY C.WHEELER	TURKEY
'71	VIETTE L.BROWN	CHINA
'72	CORNELIA P. WILLIAMS	TURKEY
'72	CLARA G. WILLIAMSON	INDIA
'72	VIRGINIA A.CLARKSON	JAPAN
'72	ULEE P. CROSS	BURMA
'73	ALICE C. PARSONS	INDIA
'73	MARY L. VAN METER	BURMA
'73	MARGARET S. HENDERSON	CHINA
'74	ANNA Y. DAVIS	JAPAN
'74	HARRIET M. GULICK	JAPAN
'75	FRANCES A.HAZEN	INDIA
'75	ANNA M. EDWARDS	BURMA
'76	MARY A. KELLEY	JAPAN
'76	EMILY S. HARTWELL	CHINA
'76	ANNA B. HERROW	INDIA
'76	LEILA KENDALL	TURKEY
'77	CAROLINE P. FARNSWORTH	TURKEY
'77	CORNELIA S. BARTLETT	TURKEY
'77	KATIE FAIRBANK	INDIA
'77	CAROLINE C. HOOVER	BURMA
'78	MARY A. HOLBROOK	JAPAN
'78	SARAH E. LYMAN	AFRICA
'78	LILLIAN E. MATEER	CHINA
'79	FANNY P. ANDREWS	TURKEY
'79	HELEN E. MELVIN	TURKEY
'79	JULIA BISSELL	INDIA
'79	NELLIE M. STRATTON	JAPAN
'80	SYBEL G. BROWN	INDIA
'80	EMILY T. MINOR	INDIA
'80	NANNIE McCLENAHAN	EGYPT
'81	ELLEN M. BLAKELY	TURKEY
'81	EMILY R.BISSELL	INDIA
'82	ALICE B. HARRIS	CHINA
'82	ELLA V. PORTER	BRAZIL
'83	ELLA T. BRAY	SYRIA
'83	ELLEN L. PEET	CHINA
'83	IDA V. SMITH	JAPAN
'83	GRACE E.WILDER	INDIA
'83	MARY L. MATTHEWS	TURKEY
'83	FIDELIA S. PHELPS	AFRICA
'84	MARY E. BAILEY	INDIA
'84	CLARA C. GRIDDEN	INDIA
'85	CAROLINE KOHLER	CHINA
'85	EFFIE V. HALLOCK	INDIA
'86	MARTHA J. CLARK	JAPAN
'86	MARY A. HUGHES	INDIA
'86	ANNA J. HUNT	TURKEY
'86	MARTHA H. PIXLEY	AFRICA
'86	ANNA D. GRAHAM	TURKEY
'86	MARY E. PARTRIDGE	CHINA
'87	CATHARINE H. BARBOUR	SPAIN
'87	HARRIET L. BRUCE	INDIA
'87	FANNY E. GRISWOLD	JAPAN
'87	NETTIE HORTON	JAPAN

THE MOUNT HOLYOKE ROLL OF HONOR

THE observance of Founder's Day at Mount Holyoke College on the 10th of last November was made unusually memorable by the unveiling of a large bronze tablet, whose lettering is entirely legible in the reproduction on the page facing this. The tablet records the names of 178 students at Mount Holyoke in its first half century who became foreign missionaries, naming also their class years and the countries in which their missionary service was done. This memorial, affixed to the reference-room wall in the new college library building, was secured by a committee of which Miss Ellen C. Parsons was head. It was she who originated the idea, after a year spent in visiting foreign mission fields, and in 1891 formally proposed it at an alumnæ dinner, urging that if men's colleges and universities erect memorials to their soldiers who die on the battlefield, Mount Holyoke should erect a monument for her soldiers who had given their lives in the foreign mission field. Largely through her efforts, ably seconded by her associates on the committee, the necessary money was secured.

It was most fitting that Miss Parsons should make the address of presentation when the tablet was unveiled. She characterized what the tablet represents as being "the ideal closest to the heart of Mary Lyon." She mentioned a few names which might have been selected from the list as conspicuous for missionary heroism, but declared it to be a better principle that "the many steadfast, commonplace, common sense workers" should be commemorated, rather than simply the heroic few. For the ideal of Mary Lyon is an ever living issue. The command which carried these earlier Mount Holyoke students to foreign fields is ringing today. The work must go on; others must go and are going. Foreign missions are bound up in the progress of civilization, with the freedom of nations. These good women began a work that is not done, but which must be done.

The tablet was accepted for the college by President Woolley, who emphasized the inspiration which this memorial could not but give to other students through all after years toward entrance upon similar service.

A mere glance at this honor-roll of names is enough to make clear how world-wide has been the influence of Mount Holyoke from the first. Its lines began going out into all the earth in its earliest years, and have continued to do so year after year almost without interruption. Through the half century covered by the tablet's record there were only two classes which did not send at least one foreign missionary, the largest number being eight from the class of 1855 and nine from 1868, the banner missionary class. Every continent on the globe is represented in the fields to which they went. If not literally "from Greenland's icy mountains," at any rate from Labrador's frost-bound coast to "India's coral strand," their ministries extended. Eighteen different countries are named on the tablet, with all Africa, except Egypt, lumped under one name.

It is peculiarly fitting that a facsimile of this tablet should have place on a page of the *Missionary Herald*, for the influence of Mount Holyoke through the missionaries it has educated has been to so large a degree applied and directed through channels of the American Board. Some of them have done valuable service through other boards, particularly the Presbyterian. But of these 178 missionaries who were students at Mount Holyoke in its first years, and went forth to service in foreign fields, at least 140 were commissioned to their work by the American Board.

A TURKISH REFORMER

By Rev. ERNEST C. PARTRIDGE

OF all the rare birds found throughout the length and breadth of the Ottoman empire, a species which has become almost extinct during the past years, is the honest official who is really devoted to the public welfare. One such man whose merit has been recently recognized and rewarded is Reshid Akif Pasha, late governor general of the province of Sivas in Asia Minor, now minister of the interior in the reform cabinet. Reshid Pasha was invited to this position at the granting of the constitution, but declined for health reasons. He has been urged since to accept, but only now has he consented.

Some four years ago the corrupt and selfish governor of Sivas, Hadji Hassan Pasha, was suddenly stricken with heart failure, and providentially removed from his career of graft and misappropriation of public and private funds. Whether his untimely end was hastened by human instrumentality or not no one knew nor cared to find out. Reshid Akif Bey, a young Albanian chief, wealthy and of a good family, being considered too liberal to make his stay in the capital longer desirable, was politely but firmly persuaded to accept appointment as governor general of Sivas. For some years the governor of Sivas had been the personification of bribery and graft. A story which was current during his *régime* well illustrates the man. A villager personally appealed for justice, saying that he was a poor man and could not pay to get his rights, whereupon the governor replied, "But you have turnips in your garden, have you not?" Implying that he was not above accepting a bunch of greens if the man could give nothing more valuable. No Armenian could hope for any justice except through the personal friendship of some Turk of influence or through bribery. The Turk may not be so bold nor large in his schemes for graft, but for a carefully planned system which brings to his net little sums from all sorts of people he can give valuable points to the most adept city politician of America.

Now in a day, as it were, all this was changed. The new governor general publicly announced that he would neither receive bribes nor allow others to receive them. A notorious Circassian brigand, as a bid for government protection, sent a pair of fine saddle horses, but these and other gifts were politely returned to the would-be donors. Reshid Bey thus began a campaign of reform. He is a widower, the only member of his family being a grown son, and is, therefore, free to devote his whole time to the affairs of government. And this he expects his subordinates to do. He fixed a minimum limit of hours which officials were to spend in their offices, and finding that his secretary was careless about arriving on time he kept him under guard, a prisoner in his own house for several days, as punishment. He is a fine horseman, his greatest recreation being the saddle, and he keeps one of the finest stables in the interior. Finding both exercise and pleasure in his long rides, he spends months of each year in tours of inspection over his province, in which he combines business and enjoyment. During his visits in the different cities he examines conscientiously into every detail of government administration, and usually following his return to Sivas more or less shifting of officers occurs, in which process incompetent and dishonest men are weeded out. Favorites of Constantinople officials have had to get themselves transferred from his jurisdiction to escape punishment for maladministration of office.

An illustration of his justice is found in an incident which happened soon after he came to Sivas. A Turk had sold his residence to an Armenian, received pay for it, and the legal transfer had been made. At the time of the massacres the Turk drove the owner out and took possession. For ten years the Armenian had appealed to every possible source for justice, but received no consideration. Reshid Pasha, when the matter was brought to him, referred it to the proper legal department for investigation; and when a report was made sustaining the Armenian in his ownership, he sent word at once to the Turk to vacate. On his refusal to do so he was ejected by soldiers, his goods put into the street, he himself brought before the governor, and warned that if he made any effort to harm the lawful owner he would be exiled. Such an incident, which in a civilized land would represent a justice so patent as to be taken for granted, is so unusual in Turkey that it marks the governor as a rare man.

The four years' service of Reshid Pasha have contributed very much to the general peace and safety of travel in this province. Almost his first official act was the public execution of two brigands, which has caused brigandage to become very unpopular. In this connection the story of his service to the public weal by ridding it of the presence of one of the meanest and boldest villains in all Turkey might be told. Mihrahli Bey, a Circassian chief of great influence among his people, for years led the life of a brigand, oppressing the Armenian villagers on all sides and not hesitating at murder, retail or wholesale, when that furthered his ends. He was given to understand that such things would not be tolerated, and thereafter his career, though not changed, was quieter. When the rebellion of the Arabs in Yemen broke out, the governor general, seeing an opportunity to be freed from these disturbing influences, wrote to Constantinople that Mihrahli Bey, a colonel in one of the sultan's regiments, was a daring fighter, and if sent with his regiment to Yemen would do splendid service. The regiment was at once ordered out, and though the colonel used every means to avoid military service, he did not succeed and was obliged to take the road for Yemen. There a fate similar to that of Uriah met him, and the fragment of his regiment returned home without him, thoroughly subdued. The removal of this scourge was a deed which will cause Reshid Pasha to be long remembered in Sivas.

One of the most regular and fruitful sources of graft in Turkey has always been the road money. But for the past four years, under a French engineer, roads have been improved and bridges built so thoroughly and economically that now the Sivas vilayet has many miles of good roads, and some of the best in the interior of Turkey.

The governor general has done such efficient work that he has several times received decorations from His Majesty, has been made a pasha, and then received the rank of vizier, which made him eligible to a position in the cabinet. It was therefore very fitting that Reshid Pasha, who is often in Sivas called "the friend of the people," should be summoned to Constantinople to the post of minister of the interior in the reform cabinet. His years of service, experience in a large interior province, and sterling qualities make him the best available man for the position. If his associates are as well fitted and they can work in harmony together, real reform is assured.

TEMPLE OF KWANNON ON FESTIVAL DAY

A MIDWINTER NIGHT'S FESTIVAL

By Rev. SCHUYLER S. WHITE, of Okayama

THE name of the festival is "Eyo," the assembly of bustle and gladness. It is celebrated during the month Shogwatsu, the first in the old calendar, both of the year and of spring. It is held at the temple of Kwannon in Saidaiji, a little town in Bizen, about seven miles east of Okayama. Ordinarily the population of this town is about two thousand, but for one night of the year it is swollen to nearly fifty thousand. People come to the festival from as far as Tokyo in one direction and the island of Kyushu in the other. The Sanyo Railroad furnishes extra service to accommodate the crowds. Steamers by the score bring other crowds to Sonban, five miles below Okayama, whose streets are filled with a surging river of humanity pouring through the city to Saidaiji, seven miles beyond. It is a continuous stream of pilgrims, gorgeous with bright colors, most of them men, though the women are in considerable numbers. The Eyo is unique among festivals. It is said there is nothing like it anywhere else in Japan.

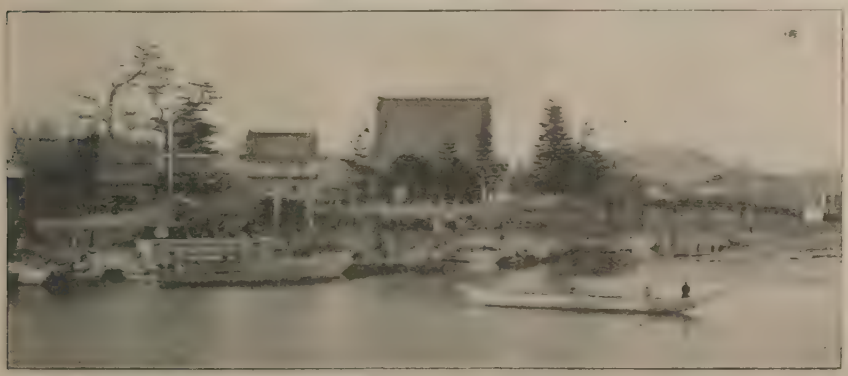
The festival originated early in the temple's history, from the custom of holding meetings there from the 1st to the 13th of Shogwatsu, to pray for good harvests and that the hearts of the "departed" might be made perfect. About 1500 A.D. the rector began the custom of small gifts from the temple on the 14th of the month to a few of its adherents. The number increased year by year until it was impossible to give to them all. So it was decided by lot who should receive a gift. Still the numbers grew until the lot could no longer be used. Then it became the custom to hold a contest to see who would secure the prize, an equal chance being given to

all. What was at first a simple and quiet affair became a great athletic contest, for which the cumbersome Japanese dress was discarded, the loin cloth alone being retained. The contestants train for it, and come from long distances and many parts of the country. As a Japanese verse expresses it, "At the festival of Eyo are brought together the dialects of very many different provinces."

The rites connected with the festival begin with the burnishing of the temple vessels on the 24th of the preceding month. On the 27th, at midnight, the rector goes alone to a mountain temple two and one-half miles from Saidaiji, in whose inclosure he cuts a branch from a sacred tree in which the gods are thought to take especial delight. Next day at the temple of Saidaiji, in the presence of witnesses, carpenters make of this the Shingi, or sacred wood. There are two pieces, each seven inches long and one inch in diameter, with certain Chinese characters written on the white surface of the wood. Both are marked so that they can be readily identified. Next a great quantity of sacred paper is prepared, each sheet somewhat longer than the Shingi, and about a foot in width, with three rows of characters written upon it, betokening a blessing of the temple Saidaiji. On the second day of Shogwatsu the two Shingi, placed side by side, are wrapped up in twelve thicknesses of this sacred paper, making a package eight inches long, four inches wide, and two inches thick. Besides this a hundred thousand or more pieces of wood six inches long and one-half inch in diameter are prepared, each with a fold of sacred paper wrapped about one end of it, to serve as charms to keep pests away from the fields in which they may be set up.

On the 11th of the month four strong posts about eight feet high are erected in the temple grounds about twenty feet apart, with a rope running through them, two feet from the top, thus forming a square. During the next three days this inclosure forms a training ground for intending contestants. Here they meet stripped for athletic feats to develop their muscles for the coming struggle. At times they form two companies and contend for the sole possession of the inclosed square.

With the night of the 14th the climax of the festival is reached. All day long crowds have been pouring into Saidaiji, and continue to come from all directions after nightfall. At ten o'clock two men from the temple go forth into the streets beating a drum as the signal of the approaching event. In a short time all available places for sightseers are completely filled up. Companies of contestants come to the temple grounds from the houses, where they



TEMPLE AND RIVER GATE, KWANNON

have left their clothing. They are in groups of from twenty-five to 100, all shouting, "Wesa, wesa," waving their arms, and pushing and pulling each other. The noise they make is like the roar of the ocean beating against the shore, constant and deafening. It can be heard long distances away. A native poet has sung: "To what distances does the voice of the Eyo not reach? It can be heard even across the sea in Sanuki," on the island of Shikoku, twenty-five miles away. Contestants run across the temple yard and out through another gate to the river, into which they plunge for the bath of purification, without which they cannot enter the temple. It is said that the large amount of sand which they carry to the temple from the river is afterwards gathered up by the people in handfuls to keep away pests from their fields.

RECEIVING THE PRIZE

Owner of the house The prize winner

At twelve o'clock a second drum is beaten. Now the yard is filled with a struggling mass of humanity. The contestants run about and wrestle with one another to keep warm. After two more hours the drum is beaten for the third and last time, the temple lights are extinguished, the Shingi are thrown into the crowd through a small window above the veranda. Several thousands of the Keshigo are thrown at the same time. Words are inadequate to depict the scene which follows. The surging mass of humanity rolls here and there, shouting, struggling, striving madly to get the Shingi. Nothing but an undulating sea of heads can be seen beneath the pure, silver moonbeams, the only light upon this scene of strife, except a red paper lantern held aloft in the hands of a policeman. In this seething crowd of 10,000 there is but one thought, and that is to get the prize at any cost.

The final possessor of the Shingi is not the man or group of men that secures it. It is taken to some one of the houses in the town where white lanterns have been hung out, signifying a desire to receive it. There it is placed in a box filled with sand, from which it cannot be taken by any rival contestant. The master of the house then sends men to the temple carrying lanterns marked with his name and street. A priest from the temple soon comes in a palanquin to identify the Shingi. Removing it from the box he places it in a bag, prays to it and for the prosperity of the family. The names of the contestant securing the

Shingi and of the person to whose house it was carried are shown on lanterns from the temple tower; whereupon the contestants cease from their struggling and the crowds of sightseers depart.

The festivities, however, still continue. On the 16th the house having the Shingi celebrates its good fortune. The neighbors assemble; two-score or more bags of rice, five or six casks of Japanese liquor, and several cakes of rice bread are drawn to the temple as an offering. The priest invites all in to the entertainment. The owner of the Shingi makes a present of money, land, or fine clothing to the man who brought it to his house. So it is rather a costly affair to receive this little piece of wood into one's house. The successful contestants are also expected to give feasts to their friends. The income of the temple from this festival amounts to probably a thousand dollars. To the inhabitants of Saidaiji it is a source of large income, for every house, no matter what its ordinary character, becomes a hotel. It is said that the townspeople take money enough these days to support them the rest of the year. The prosperity of the town depends largely upon this yearly attraction offered by the temple.

THE SEVENTY-FIFTH ANNIVERSARY CELEBRATION OF THE AMERICAN MADURA MISSION

By Rev. JOHN S. CHANDLER

THIS celebration was especially for the Christians connected with the mission, that they might show their gratitude to God for what he had done for them through the American Board by the establishment of the mission and its preservation for the last seventy-five years.

Two and a half days were given to the celebration, of which the first was devoted to education, after a praise meeting and the opening sermon by Rev. S. Vethamanikam, one of the older pastors of the mission. A discourse on "The Industrial Element in Education" was given by Rev. W. M. Zumbro, principal of the college. The rest of the forenoon session was taken up by a dramatic presentation of the mission's educational development from the beginning to the present time. This was witnessed by an audience of not less than 2,100 people, and held their attention from beginning to end. The first scene was by thirteen day school boys, who sat on the floor and rattled off their Tamil alphabet and poetry in the best style of the old Indian pial school. The second scene, presented by twelve boarding school children, showed how the missionary was continually asked to take boys and girls without fees, and how some new pupils would run away. Then followed five bands of ten each from different institutions, so that the whole number was seventy-five. A class from the Hindu girls' schools of Madura was examined by one of their number dressed as a missionary lady, while still others were Hindu mothers come to see whether they would send their own children. After certain lessons they performed the exercises of beating sticks and singing in a wonderfully dexterous manner. The fourth scene introduced the audience to the classes at Pasumalai. First, agriculture was shown in plowing (two boys taking the place of oxen in drawing a wooden model plow), sowing, weeding, reaping with sickles; then suddenly the stage was covered with processes of carpentry, planing, sawing, hammering. Again it was

gymnastics filling the platform with various athletic feats. Then the college Young Men's Christian Association were singing and doing evangelistic work. In the fifth scene the young women and girls from the girls' high and normal school, Capron Hall, did sums in mathematics, or experiments in science, or other wonderful things for Tamil girls to do. One measured a small boy for a shirt and put it all down on the blackboard; another dyed a blue handkerchief pink and then, in another solution, turned it back to blue; another drew a figure on the board using both hands at once; others with broom and basket informed their leader in English that they could cook so as to make his mouth water; when asked if they learned Scripture they gave a verse in Tamil and then repeated it in English. In this scene, too, were young women from the Bible training school learning to do Bible-women's work. The sixth scene presented the students of the college and high school in Madura performing appropriate tasks. One painted before the audience a leaf, a fruit, and a big beetle in a marvelously short time, and large enough to be seen by the audience; others had live frogs to show reflex action; others showed chemical reaction. Last of all came the theological students showing how they dealt with objectors and ignorant listeners when preaching in the street.

At five o'clock the same day, February 24, the capacious new college hall was crowded for the services of dedication.[1]

The second day of the celebration was the day for the churches. A brief historical sketch of events during the past seventy-five years showed something of the environment of the early days and the changes that had since occurred.

The historical review was followed by addresses on the present work of the pastorates, the evangelistic work, women's work, and medical work. After these an hour was spent listening to greetings in Tamil from sister missions. The Arcot Mission was represented by Rev. E. C. Scudder, the London Mission of Travancore by Rev. I. H. Hacker, the Church Mission of Tinnevelly by Miss Askwith, the Wesleyan Mission of Trichinopoly by Rev. R. H. Wray, and the United Free Church Mission of Madras by Rev. A. Andrew.

In the afternoon a procession with banners from the different stations marched to the ancient Tamukam, now the residence of the collector, gave Collector Gilman and Mrs. Gilman three cheers, and made the circuit of that portion of the city. On the return of the procession a circle was formed around a pit previously prepared, and Mrs. Gilman planted a young asoka tree, an appropriate English song being sung by the girls of the Mission Girls' School, Capron Hall. The day ended with sports and special fireworks from Dindigul, many friends having contributed to the expense, especially Mr. Short, of Dindigul.

The last day was American Board day. A letter from the Prudential Committee was read in English and Tamil, and Rev. T. B. Scott, of Jaffna, and Rev. R. E. Hume, of Ahmednagar, spoke in behalf of the Board. A letter of congratulation was presented by Rev. Mr. Taylor and Rev. Mr. Santiago and adopted to be sent to the Board for its centennial celebration next year. The communion was administered by a missionary and an Indian.

Offerings to be sent to the Board in Boston were presented up to a hundred gold sovereigns, and then as the stock of gold was not sufficient hundred-rupee notes were brought forward, with many touching and interesting incidents, until a total of 3,115 rupees was placed in the hands of Miss Noyes, who presided at the presentation. The first offering was a roll of seventy-five nickel anna pieces, left for this occasion by a young woman, a teacher in a Hindu girls' school, on her dying bed a few days before. The first offering

[1] An account of this building and its dedication will be given in the June *Herald*. — EDITOR.

in gold was five sovereigns by the Bible-women of the city. Of the stations Madura, with the college and other institutions of learning, sent in 707 rupees; Periakulam, 523; Dindigul, 263; Pasumalai, 201; Aruppukottai, 200; Manamadura, 158; Tirumangalam, 134; Melur, 100; and Battalagundu, 100. Some small village congregations gave a sovereign each. A number of Hindu friends also contributed, the zamindar of Vadagarei giving fifty rupees. R. Foulkes, Esq., also gave fifty rupees. Rev. I. H. Hacker presented seventy-five rupees (five sovereigns) as a memorial of the late Rev. J. Rendall. It was in the finest spirit of Christian gratitude that these many offerings came from so many places, mostly from Indian Christians.

The whole company finally marched through the town to the old historical East Gate Church, and there stood and sang a beautiful consecration lyric composed by a late pastor, and then was led in prayer by Rev. M. Eames, the senior pastor of the mission, a man of fifty-five years' service.

The occasion was one of great interest in all its gatherings, and was well fitted to make the Christians of the mission praise the Lord.

ALBANIANS IN CONGRESS

THE first Albanian general congress ever held met in Monastir last November. Fifty-eight delegates were present from all parts of Albania and three from Constantinople. The honorary president of the congress was His Excellency the Governor General, Hifri Pasha. They represented all classes of the people, some of them being government officials of the highest rank both civil and military. Among them were Moslems, Catholics, Greek Christians, and Protestants.

The purpose of the congress was not to devise a revolution, but to decide upon an alphabet for the Albanian people. Hitherto six different alphabets have been more or less in use. The national leaders, understanding that no general literature could be created under such conditions, called the congress to select one from the six. After much discussion, a committee of eleven was appointed with full power to decide what the final report of the congress should be. The spirit of unity prevailed everywhere, both in the discussions and in the decision. It is an interesting fact that the two Albanian workers connected with the American Board work among the Albanians, Rev. George D. Kyrias and Rev. G. M. Tsilka, were not only prominent members of the congress, but they were both on the special committee of eleven, and Mr. Kyrias was vice-president of the congress. To the friends of the American Board it is an interesting fact that the alphabet decided upon is the one known among the Albanians as "the Constantinople alphabet." It is the one which our missionaries have helped to create and which they have used in the schools of Kortcha and in the literature which they have produced. Some school textbooks have already been printed in that language.

One of the Turkish officials, in an opening address, referred to the fact that this congress in Albania is being held at the same time that parliament is being opened in Constantinople, and added, "I consider myself to be very happy to see the love and brotherhood which exists between the Christians and the Moslems." In closing the congress a resolution was passed, expressing great joy for the love that existed among all the brethren. It was decided to hold another congress, beginning on the 10th of July, 1910, to discuss other questions bearing upon the language, literature, and educational work for and among the Albanians.

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

THE TREASURY FOR MARCH

THE month of March this year took its place in the weather report as being neither very lion-like nor very lamb-like. It held to a fairly even balance between the two. In relation to American Board treasury receipts it was much the same kind of a month. It shows a fairly even balance between losses and gains, with the small preponderance of $1,205.85 on the side of addition to the increase of the previous six months.

The largest increase is in miscellaneous gifts, a new classification this year of certain receipts which were formerly included among gifts from churches and individuals. With this explanation the loss for March in that first column of the table does not look quite so serious. That loss is offset, all but about $300, by this gain in miscellaneous receipts. The Woman's Boards come next with a substantial gain, which brings their total for the seven months to a balance of increase. There is a change for the better also by the Sunday schools and young people's societies. The legacies show a loss for the first time since last September. The net gain for seven months in this column is the best showing thus far of this financial year. The most serious part of the exhibit is that the contributions from churches and individuals do not show corresponding gain. True this column would show a gain for the seven months were the miscellaneous receipts included in it as in former years. But the margin of it would be narrow. Still there is a gain on the whole, both for March and for the seven months. This much is gratifying and cheering. At the same time there is quite enough of caution and admonition in the fact that the escape from retreat was so narrow.

THE FINANCIAL STATEMENT

RECEIVED IN MARCH

	From Churches and Individuals	From the Woman's Boards	From S. S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Miscel.	Totals
1908	$17,488.70	$15,221.48	$722.43	$2,904.28	$9,550.17	$927.50		$46,814.56
1909	12,624.23	18,774.48	788.04	3,528.50	6,832.32	920.00	$4,552.84	48,020.41
Gain		$3,553.00	$65.61	$624.22			$4,552.84	$1,205.85
Loss	$4,864.47				$2,717.85	$7.50		

FOR SEVEN MONTHS TO MARCH 31

1908	$165,021.82	$112,889.05	$8,005.45	$27,149.37	$37,049.72	$11,646.36		$361,761.77
1909	159,885.67	112,987.56	7,193.11	34,635.66	61,709.49	11,627.04	$7,595.86	395,634.39
Gain		$98.51		$7,486.29	$24,659.77		$7,595.86	$33,872.62
Loss	$5,136.15		$812.34			$19.32		

OUR BOND OF UNION

As a denomination we have but one real and effective bond of union, and that is our common missionary work. We have no bishops or other officials appointed to keep us together; neither are we held by a national legislative body or supreme court. When we come together it is to do things. Our bond is our work. The common task, continuing from generation to generation and demanding the co-operation of all, brings us into a unity which is real and vital, not the unity of machinery, but the unity of life. We have, then, a double reason for exalting our fellowship in missions: the work needs it and we need it. The churches cannot get along without missions, because they are built for this sort of thing. They must be missionary or nothing. It is interesting to find as a practical fact that our independent Congregational churches are able to unite on the platforms of the annual meetings of the national societies as in no other way. Differences in doctrines are minimized on these occasions, because whatever any parties among us may or may not believe in they all believe in missions. It is well that the doctrinal controversy of the eighties was fought out upon the platform of the American Board, because on that platform the denomination could not split. One of the most auspicious signs in our denominational life is the close and hearty affiliation of our seven missionary agencies in this great campaign for our country and the world. Since missions are our bond, let the bond be as close and as effective as possible; let each society be a link in an unbroken chain. In past days some have called our fellowship "a rope of sand." But no one has thought of using that expression during the past few weeks. Congregationalists are coming to themselves in coming to their work. It has not been by chance, but by a genuine impulse from above that again and again in the Joint Campaign meetings brethren have started up the hymn, "Blest be the tie that binds."

DEBTS AND SURPLUSES

A pleasant and surprising feature of the Joint Missionary Campaign has been the absence of criticism upon the societies for running into debt. The Home Secretary has participated in the campaign conferences in the New England, Interior, Western, and Pacific Districts, and in not one city visited has he heard any objection to the policy of the boards as respects debt. If any came to these meetings with criticism in their hearts it was removed when the figures were presented showing the falling off of the denomination in its benevolence during the past twenty years, and when they listened to the sad tale of retrenchment on the part of the societies. The record of work abandoned or transferred to other denominations has fairly staggered the delegates at the morning conferences of the campaign. Many have expressed wonder that the debts are not much larger, and all have felt that differences of opinion, if existing, must be swept aside while every loyal Congregationalist turns in to save the day. Along with this deep concern for our missionary work has come a new denominational consciousness and sense of responsibility. It is encouraging to find that we are in an era of good feeling, but it is far more encouraging to find that we are in an era of earnest and self-sacrificing work and devoted loyalty in behalf of our missionary enterprises.

Some interesting questions have been asked of the secretaries in these conferences, and the opportunity has been seized by them for setting before the churches the inner workings of the Board treasuries. One delegate wanted to know why the societies did not run up a surplus from the receipts of good years so as to protect themselves against the falling off in gifts during panic years like the last two. The answer was that while maintaining a surplus is good policy in a business corporation, it is bad policy in a charitable organization. People do not care to contribute toward building up

a surplus. They want their gifts to go at once to the field, so as to become effective in the work. Moreover, human nature being what it is, if the donors knew of a surplus they would no longer feel the pressure of a great need. To maintain a surplus would be to invite a falling off of gifts. This was the actual experience of the American Board during the years when a surplus was maintained from the great Otis and Swett legacies. The knowledge that deficits would be paid out of these funds proved a positive hindrance to the Board, and the Prudential Committee are not likely to repeat the experiment tried at that time in case they are so fortunate as to have the opportunity. The present policy is far better, to avoid debts by equalizing the legacy receipts through the Twentieth Century Fund and to secure a calculable basis for donations by means of the Apportionment Plan. The campaign has revealed that the churches fully indorse the policy of our societies in their plans to keep out of debt.

PRAYER AND METHOD

At the close of the Joint Campaign meetings, where the devotional element had been unusually conspicuous, and where the entire congregation rose and promised to follow the campaign in their prayers, an elderly lady came forward and whispered in the ear of one of the secretaries, "I think you will succeed in this effort, because you are depending upon prayer." At the close of another meeting a prominent business man came forward and said to the same secretary, "For the first time I can see the way out of the woods for these societies, because you have agreed upon a businesslike method for securing the support of the churches." He had reference particularly to the Apportionment Plan, by which each church is asked to bear its share of expense in the work. In these two remarks we have the real strength of this united society movement. Prayer and method should win the day. Through prayer we reach up and obtain the power of God; through method we direct that power in effective human channels.

A WORD TO OUR LEADING GIVERS

In nearly every church there are four or five people who take the lead in giving. When a local project is to be carried through or a missionary collection to be taken these persons set the pace for others. Ordinarily they are counted upon to provide the major part of the funds, so that their approval or disapproval of a measure will mean success or failure. What we owe to these well-to-do and benevolently inclined individuals is past computation. Many churches would go out of business but for their help, while our mission boards would be immeasurably crippled. The influence of the leading givers appears the moment a special collection is analyzed. It will be found, as a rule, that three-quarters of the money comes from four or five persons. The balance comes from the self-sacrificing giving of a few and the careless giving of the many. President Capen maintains that the giving in the average church is done by about one-fifth of the people.

It is at this point that the gains in benevolence ought to be made. The problem is not how to increase the giving of the few, but of the many, to make giving general throughout the congregation. In this endeavor we bespeak the help of our leading givers. If they can bring it to pass that the people generally participate in its benevolence of the church, it will be showing a leadership of a new kind and of a high order. It is a fine thing to lead as contributors; it is a finer thing to lead in influence.

The means we would suggest is the adoption of the Apportionment Plan. The fundamental purpose of this plan is to persuade each individual in each church to accept his share in the support of the missionary work of the de-

nomination. Instead of leaving this supreme interest of the church to the generosity of the few, it sets the ideal of a gift from every church and from every individual in the church. This is none other than the ideal of Christ and his apostles. "Let every one of you lay by him in store as the Lord hath prospered him." But it is more than an ideal; it is an efficient method which has proved its efficiency in multitudes of churches. When a church adopts the missionary budget which comes to it from the operation of the Apportionment Plan, and goes about raising this budget in a businesslike manner, it requires that the appeal be brought in some effective way to each person in the congregation. With the church pledged to a given amount for each benevolent society, the matter no longer can be left to the chance of an annual collection, taken perhaps on a rainy Sunday, or to an envelope system which has gone to seed and carries no sense of personal responsibility. Ordinarily the Apportionment Plan involves a canvass of the congregation in an effort to lead each member to recognize his share in the work of the church.

Now if our leading givers will advocate this idea and will adjust their giving to the new method, the success of the Apportionment Plan is assured, and with its success is assured the proper support of all our work, at home and abroad, and the avoidance of debts on the part of our societies. We confess to an impression that as a rule they are standing in the way of this most desirable scheme. Strange as it may seem, they prefer to leave the body of the church undeveloped in benevolence rather than secure general giving at the cost of a change of method on their own part. We are confident that their hesitation comes not from obstinacy, but from a natural conservatism and a misapprehension of the apportionment idea. Some fear it will restrict benevolence, others that it infringes upon liberty and tends to the mechanical rather than the inspirational. None of these fears need prevail. So far from restricting gifts it sets an ideal well in advance of present achievement. Moreover the amount suggested for each church is as a minimum not as a maximum attainment. Many individuals after contributing to the church budget will wish to supplement their gifts by sending remittances direct to the treasuries of the societies. Liberty in this matter is as secure as under the old method, or lack of method. The advantages are so evidently on the side of apportionment that we hope the influence of our conscientious supporters will be thrown squarely in favor of the plan. As a denomination we have many churches and many members, all pledged to a common work. It goes without saying that if we are to do our missionary work effectively we must agree to do it together, even though it be at the cost of personal preference on the part of a few. Those who have influence in their local churches because of the size of their gifts are in a position to accomplish a good far beyond the effect of their money. By advocating effective and united method they can bring into line hosts of smaller givers whose contributions in the aggregate will swell the total benevolence of the church far beyond its present proportions. Will our leading givers take the lead?

FOREIGN DEPARTMENT

OUR RESPONSIBILITY TO THIS GENERATION

By Secretary JAMES L. BARTON

IN the work of making Jesus Christ known in the world there are two generations involved: first, this generation of Christian workers; and second, this generation of those who do not know him. We can have responsibility only for the present generation of the non-Christian world, while at the same time it can be of no help to the present generation of non-Christians to know that the offsprings of this generation of Christians will preach the gospel to their children. The evangelization of the world is a question of present urgency. When the people in Turkey, after the Armenian massacres, were starving by the thousands, little comfort would have been conveyed by the assurance that after a few decades probably the people of Christendom would be ready to help them, or to the crushed and bleeding masses under the ruins of Messina to be informed that a sympathetic world realized their needs and might give them aid in the course of a generation or two.

Did any one ever see a company of bright-eyed, eager children in all Asia who could afford to wait a generation or any appreciable part of the same for Christian training? Or could one look into the faces of a congregation of adults in China, India, Turkey, or any other section of the non-Christian world and honestly say to himself that they might wait a few years, or maybe the average lifetime of a man, if not longer, for the blessings that come with the gospel of Christ?

The people now in need must be approached and aided at the present time, or we will miss our opportunity. Our present obligation is to the people now living upon the earth, and our responsibility is not in the least lightened because we indulge a hope that our children may do more for the children of those whom we now decline to help.

Within two years the American Board sent out inquiries to its missionaries all over the world as to the population of their fields, the readiness of the people to receive the gospel, the number of workers, missionary and native, needed properly to look after the spiritual interests of those to whom they had been sent, and the increased annual expense called for in order to do the work they seemed set to complete.

The replies were most carefully formulated, and have been tabulated. With the exception of the Turkish empire there is one universal report of readiness upon the part of the people; and from Turkey since last July, when the revolution took place, there is now only one expression of universal readiness there.

It is a well-established fact, therefore, that in all of the broad field of the work of this Board among some 75,000,000 souls, for whom our own missionaries are exclusively engaged, the people themselves, without exception, are in a state of readiness to hear and receive the truth as it is preached, taught, and lived. We can go even further than this, and declare that in many, if not in the most of these fields, there is an eagerness to receive that which our missionaries are sent out to impart, accompanied by earnest pleadings for

more missionaries, more Christian preachers and teachers, more Christian institutions, and a greater and more effective demonstration of Christian faith and zeal.

That our 594 missionaries, including wives, single women, and unordained men, constitute a company most inadequate to accomplish the task is too manifest to require consideration. Our present missionary force allows, upon the average, only one ordained missionary to every 428,000 souls, or one missionary family and a single woman to this vast population. This same proportion would give a total of seven married ministers and seven single women workers to the seven cities, St. Louis, Boston, Baltimore, Cleveland, Buffalo, San Francisco, and Cincinnati taken together. Or it would give Massachusetts seven ordained men, Maine one and one-half, New York seventeen, and Illinois eleven. When we consider that this, with about twice as many more ordained natives, would comprise all of the ordained ministers in the district named, and recognizing that some of these must necessarily be engaged in educational work, it becomes apparent that such an inadequate supply of any field at home or abroad is not pushing the cause of Christ, or even manifesting zeal in its triumph.

It has been estimated that for the moderate supply of the foreign field there should be one ordained missionary, with his wife, and a single woman for every 75,000 of the native populations. This cannot be called an extravagant estimate, upon that basis, since it would give to New York City, with its 3,437,000 population, assuming it to be wholly non-Christian, only forty-five ordained men, with ninety Christian women, half of whom were wives. No one could believe that such a force for the evangelization of a city like New York would be greater than is needed to bring to all of the people of the city the personal claims of the gospel of Christ and to establish among them the institutions of Christianity.

And yet if we should man the mission fields occupied exclusively by this Board in precisely that proportion, we would have just 1,000 ordained missionaries in the place of the 175 now under appointment, and 2,000 women in the place of our present 386. In other words, to accomplish this we would need to appoint and send out at once 825 new men and 1,614 new women, all to labor under our Board, and to organize its work abroad so as to reach at an early day the entire populations for which we are at work.

The cost of the missionary work, including all expenses of transportation, support, housing, salaries of native workers, aid to churches, and in fact every expense connected with the entire work, may be estimated at about $1,800 per missionary per year. Accordingly the enlarged force adeuqate upon the above basis to meet the immediate needs of our work in all of our fields abroad would require for its annual support, including expenses of administration, some $5,400,000. This sum would be sufficient to provide funds for the 3,000 missionaries, the training of the native workers, and for the support of all the different departments of the work, and would constitute the maximum amount required to set in operation the forces of evangelization that must inevitably result in the final triumph of the effort. That number of missionaries would need never to be exceeded, and as the trained native pastors and teachers and Christian workers multiplied, the missionary forces would naturally decrease; and as native churches became numerically and financially strong, the funds from this country could be diminished. In a word, if the force mentioned above, namely, 3,000 missionaries, were now available, and $5,400,000 were in hand for their support and for their work, we would have reached the climax both of force and funds that could wisely be used by this Board for the evangelization of the fields assigned to it, and from that point forward we could begin to graduate the finished work. Should other mission boards

make the same advance we could hopefully look forward to the no distant day when every person on earth would have an adequate opportunity to know Jesus Christ as his Redeemer and his Lord.

This may look like a task too severe for our Congregational churches to contemplate, both in the number of missionaries required and in the funds demanded for their work. But when we understand that it would mean but one foreign missionary to every 233 of our church membership, and that it would cost upon the average but $7.60 per year, or fourteen and one-half cents per week for each church member at home, a sum considerably smaller than was paid last year for home expenses in the Congregational churches of the United States, the amount does not look so extravagant after all.

Other denominations are entering into this question of their foreign mission responsibility upon the basis of their maximum obligations, and are discovering in this plan a new inspiration for larger effort. Mr. J. Campbell White tells us that the United Presbyterian Church of North America, with a recognized responsibility to evangelize 15,000,000 people in Africa and India, has asked for $1,000,000 for the purpose. The Presbyterian Church North, facing its responsibility for reaching 100,000,000 of the non-Christian world, has made an appeal for $6,000,000 a year. The Southern Presbyterian Church, officially recognizing its responsibility for 25,000,000 people, has set out to raise $1,000,000 a year for this purpose. The Methodist Episcopal Church South, for evangelizing 40,000,000 people, calls for $3,000,000; while the Methodist Episcopal Church North, for reaching 150,000,000 people, has voted to increase its gifts for the purpose until they shall reach by 1912 the yearly amount of $6,000,000. The Reformed Church in the United States, with a recognized responsibility of 10,000,000 people, aims at raising $1,000,000 a year. The United Protestant Churches of Canada, with a responsibility abroad for 40,000,000, are planning to increase their annual offerings to meet this responsibility from $600,000 to $3,200,000.

Under the leadership of the Laymen's Missionary Movement the different denominations are taking up the question of the evangelization of the world, not in the halting, half-hearted way we have been accustomed to deal with this matter, but as a task to be faced squarely and frankly, and as a business proposition to be calmly figured out and then grappled with.

The American Board has taken no action upon this question, nor has the matter been discussed in any official gathering. Nevertheless, when the other leading denominations are taking the stand indicated above, it is impossible for us not to consider our own resources and obligations, so to man our vast fields abroad and provide the necessary funds that we may within the next thirty years place before every intelligent native in all the length and breadth of our exclusive mission territory the personal claims upon him of the gospel of Jesus Christ.

We may differ as to methods to be employed and as to the distribution of the missionary forces, but there is hardly place for us to differ as to our obligation, opportunity, and ability to accomplish this if, as a denomination, we give ourselves to the task. It may be that hitherto we have failed in not placing before our constituency this mission question in the large. We now await your response.

FIELD NOTES

A Good Location

(Micronesian Field)

In the midst of a business letter from Mr. Channon, of Ocean Island, he reports he is quite satisfied with his new location on that island and believes it to be a place of strategic importance. His work is prospering and there have been numerous conversions among the natives, 150 since last July. This is certainly a cheering report from our newly opened station in Micronesia. Our missionary and his wife are in the best of health and full of courage and hope.

Seven Months After

(Western Turkey Field)

There is no more discerning and interested observer of what has taken place in the empire of Turkey since last July 24 than Dr. H. N. Barnum, of Harpoot. To view through his eyes the events of the first seven months under the constitution and the state of affairs after that lapse of time is seeing them to very great advantage:—

"The political revolution which was inaugurated last July continues to be a marvel. The change which is going on throughout the country is no less striking than that which took place in the central government itself. Freedom from espionage, liberty of the press, freedom of travel, opening the door for the return to their families of men who have been abroad, improvement in the administration of justice, along with other changes, have brought a great sense of relief.

"But there are serious difficulties in the way. Very few of the people are prepared for representative government or know what it involves. There are also many discordant elements, and but for the wisdom and self-restraint of the present government the country might have been plunged into chaos. The Society of Union and Progress, as its name indicates, has for its object the union of the different hitherto divergent races into one patriotic body of Osmanlis, and also the awakening of enterprise and thrift. The prejudices and fanaticisms of centuries are tenacious and cannot be easily removed, but the process has begun. The parent society is in Salonica, but there are branches in all the important towns throughout the country. They are called clubs or 'coolubs.' This city has a strong society of this order, composed of its best citizens, Turks and Christians, upon an equality. There is a similar organization in Mezere, the seat of our local government.

"I had the privilege of visiting this club the other day; also the Military Club of 120 members, presided over by an officer of rare intelligence, a native of Macedonia, who is eagerly at work, along with one of our professors, trying to improve the schools of this district.

"In some respects the most interesting club in Mezere is the Kurdish, with a membership of 400. This society was organized several weeks ago with marching through the streets, headed by the military band, with displays of Kurdish horsemanship, and a call at the American consulate, with a serenade and an address. A member of the Young Turk party who was here from Constantinople reminded them in an address that they had shared in the massacre of 1895, and that it behooved them to make amends as far as possible. I told them on my visit the other day that as the government now desires the welfare of their brethren in the Dersim Mountains, whom the former government has vainly tried to subdue with bullets, it is now their duty to inspire in them confidence in the good intentions of the government.

"I had a cordial reception in all these places, and I think there has never been a time when we have had

greater influence in the community than the present."

A Call to Prayer

(Western Turkey Field)

Five times a day from thousands of minarets and roofs throughout the Turkish empire sounds out the Moslem call to prayer. Rising above them all, from the heart of Turkey there comes to our ears this Christian call to prayer, voiced in earnest tones by Pres. Charles C. Tracy, of Anatolia College, Marsovan: —

"The political change in Turkey is amazing and shows what God can do. It seems clear that he is even more ready to work spiritual than political wonders. Many of us are well aware that in such a time the spiritual interests of the land rise in importance, towering over all else. We hear of powerful spiritual movement about Boston and elsewhere. Has it not come through prayer? Now we call on the revived churches and the souls that have been blessed and uplifted, and upon all praying spirits, to make intense and continuous supplication, that the mighty Spirit may come with power upon the schools and churches of Asia Minor. Especially do I entreat that urgent prayer be made for such a blessing upon Anatolia College as came through such prayer upon the Doshisha in Japan some years ago. I wish it were possible duly to represent the conviction I have of this fact, that the fate of the whole future depends upon the reception of such a blessing. Would to God that many friends were moved to pray day and night for this visitation of power from on high."

Exiled to School

(Micronesian Field)

Miss Elizabeth Baldwin, of Truk, relates a chapter of German government administration in the Caroline Islands which has resulted in a greatly increased school attendance at that station: —

"The training school is very large, as Governor Fritz, in October, took some twenty-one persons as prisoners from the island of Ngatik, and through the influence of Mr. Wiese, of Ponape, they were brought here by the man-of-war instead of being scattered through the islands, as had been the intention. They are banished from their home for a year because the people of Ngatik refused to give Governor Fritz two boys to take to school on Ponape, as he requested them to do when he visited their island a few months ago. When they refused to let him have two he asked for five, and when this was refused he told them that he could do nothing at that time, as he was simply visiting them on a schooner, but that when the man-of-war came he would visit them again. So in October he went and took the teacher and his family and fourteen single boys away as prisoners. They are all here on our mission premises, and we are praying that God will overrule this action of the governor to their great blessing. Two of the older girls of the teacher's family live with us in the girls' school and the remainder are on Kinamue. At first they were rather discontented and unhappy, but that seems all to have passed over now, and they seem to desire to improve the advantages of school which they can enjoy here. It made a large number to provide for at this Christmas time, but we were able to remember all with some little gift, and our Christmas tree entertainment for the members of the two schools was a very pleasant occasion."

Out in the Country

(Madura Field)

The following note is from the pen of Miss Gertrude E. Chandler, the latest member of a distinguished missionary family to take up work in a field long and intimately associated with the family name: —

"How the little brown imps scampered over the fields one Sunday morning as my father and I approached a small village six miles out of Madura! Wireless telegraphy could not have spread the news of our ar-

rival much faster than they did, and why? We were to enter in state, headed by a band of musicians and a gorgeous new banner. The banner and its bearer combined produced a color scheme wonderful to behold. Red, orange, yellow, green, blue, and violet, in their most vivid hues, all had a share in the decorations.

"This was the enthusiastic welcome that we received from a new congregation consisting of ten Christians and a small school. How those boys did sing! I began to wonder if they would literally 'raise the roof,' for the schoolhouse was hardly more than a shed, with mud walls on three sides and a low, thatched roof. Four women crept into one corner, making themselves as inconspicuous as possible.

"One sees Christianity in a crude state in such places as this, and progress seems slow, but we believe the Father will deal lovingly with these who see only dimly as yet. It is for us who live in the light to shed it abroad and make it reach these dark corners."

Known by Their Fruits

(Western Turkey Field)

The following incident and conversation were related by Rev. Alexander MacLachlan in the Workers' Meeting at Smyrna. Hearts were touched and eyes dimmed at the recital, as reported by Rev. Charles K. Tracy. The impression of it as a bit of testimony to the real fruitfulness of our missionary work should be easily transferred to us:

"In the historic country of the Seven Churches, not far from Ephesus, is the modern city of Aidin, a busy center of trade along the Ottoman Railway. Of its 60,000 inhabitants about one-tenth are Greek Catholics; the rest are mostly Moslems. A peculiar feature of the trade of this place is that Sunday is the great market day of the week. Turks and Greeks do their best business on that day. All stores and shops are open, except three obscure nooks where Protestant men work six days a week and close up for the seventh. The piety of these men costs them something every week, and they are at best very poor.

"A missionary had been up among the railroad towns of that vicinity visiting churches. On his way home he found himself alone with a Greek priest in a compartment of the train. Where did the priest come from? Aidin. Were there many Greeks there? About six thousand. Did they show religious devotion? The priest replied to this question: 'No; our people are losing their religion; they are not true Christians; hardly ten of them come to the services in the Orthodox church. They have no Sunday; they are sunk in business. I will tell you who the real Christians of Aidin are: they are three families of Protestants, poor, all of them, but they live the true life of Christians.'

"The missionary was thrilled. He was listening to testimony from a priest who had been sent by the Greek 'Piety' Society on a life mission of preaching, with the special object of neutralizing Protestant influence and promoting the Greek form of Christianity. He heard this priest admit that in explaining true Christianity to the Greeks he had to point out these poor Evangelicals as the only available cases of the Spirit-filled life in Aidin."

LETTERS FROM THE MISSIONS

WESTERN TURKEY MISSION

EFFECTING AN ENTRANCE

Dr. William S. Dodd, of Talas, who had been away from home for a month on a medical tour, gives a chapter of his experience and observation in a letter from Karaman, dated February 10: —

"Karaman is a town of eight to ten thousand population, on the railroad east of Konia. It is in the midst of

a fertile country, has good trade, and the people are far more prosperous than in our region. This has made it more profitable surgically than any place I have visited yet. There is no Protestant community here at all, and almost no evangelistic work has been done here. It was our hope that, coming here to stay for a month for medical work, we might be able to sow seed that would bear fruit. We have found the soil stony, thorny, and trodden, but there is some also that is good. For the first two weeks it seemed as though we could get no point of starting. The Armenians were very friendly; our rooms were crowded with patients and work all through the day, but at night we were left alone, with no callers and no invitations to other places. Then it all changed, and for the past week every evening but one we have had a company in our room in our hired house, or else we have been invited to spend the evening out for the purpose of having us read and talk to them. In general, we find the people perfectly ready to assent to the truth of it all, to acknowledge their need because of sin, to say that repentance and surrender to Christ is the only way; but that is all. They are not moved. They are interested, and we have found two or three young men whose thoughts are more spiritually inclined, who are thinking more deeply. We are impressed and burdened with the feeling that only the special working of the Holy Spirit can accomplish anything here.

"Political conditions absorb the interest very much. There is much talk among both Armenians and Turks against the parliament as doing nothing, nothing but talk; that this boasted freedom is a delusion and something else must be done. In their ignorance they have imagined that the seed should be sown in the morning, spring up and bear ripe fruit for their eating before night. They even say that they are no better off than they were before; that officials are beginning to take bribes again; officials driven away from one place in disgrace by the people are now being appointed to other places, etc. But when I ask them if the perfect freedom of travel which they now enjoy, the freedom of trade, the very fact that they can talk so unrestrainedly about the government, the freedom to organize all sorts of clubs for the express purpose of discussing political matters, and so on, is nothing, they have to acknowledge that it is a good deal. There is even one Armenian organization that is sending its men to preach publicly to Armenians that they must arm for self-defense; that they must be ready when the Turks attack them again. The Armenian characteristics of selfishness, ignorance, pride, and quarrelsomeness are coming out as plainly under freedom as under tyranny.

"When we turn to the Turks I have the greatest hope, but I do not yet see signs of a great awakening among them. This, too, is to be done by individual work. I have had two interesting conversations with Turks here, one a man on whom I had operated. I asked him about his reading during his convalescence, and suggested the New Testament. He responded at once, saying he had read it some and it was very good. Then I gave him a straight account of salvation from sin through Christ's sacrifice and the life that it would produce. He listened with great interest and acknowledged that that was what mankind needed.

"The other Turk sought us out and came on Sunday afternoon when we were free from patients, on purpose to talk with us. He is a man of wide reading. He acknowledged the New Testament as absolutely true, excepting what might be later interpolations. He said that if he did not accept the New Testament as true he had nothing to stand on, because the Koran was built on the New Testament; that the New Testament was the final revelation in spiritual matters, but the Koran was needed to complete the structure as to worldly affairs."

MARATHI MISSION

CONSTRAINED BUT RESTRAINED

From parts of a letter by Rev. William Hazen, of Sholapur, under date of February 26, it is easy to see how our missionaries out on the field strain at the leash in which they are held, when in the face of crying opportunity for new work they are unable so much as to attempt it from lack of men and of means to support them:—

Visit to Outstations

"I went recently for a short tour in the Nizam's Territory, particularly with a view to meeting the government officials to see what could be done to stop the persecution our Christians have to endure at the hands of police and village officials. I went with Canon Goldsmith, of the Church Missionary Society, from Hyderabad, who had come here for a visit to Usmanabad, a town of about ten thousand inhabitants, the official center of the district in which our people live. It is about fifty miles from Sholapur in the direct line, but we went by rail, via Barsi, the Barsi Light Railway bringing us within eleven miles of Usmanabad. The government officials whom I went to see were mostly out on a tour, only one police assistant superintendent being there besides the engineer, a native Christian from Hyderabad, with whom we stayed.

"I was much impressed with the importance of Usmanabad as a station for work. If we had a well-educated preacher to put there he would have a large opportunity. We could probably establish a good school in the town if we had men and money. The thought of that town of 10,000 being left absolutely unoccupied impressed me pretty strongly.

"If we could have a missionary stationed at Barsi he could easily reach the villages where our Christians live, besides superintending work in Usmanabad, Latur, and Mominabad, the three important towns of that region. The nearest missionary stations to the east are Hyderabad and Medak, 160 to 170 miles away, while Gulbarga to the south, about seventy miles southeast of Sholapur, where the Methodists have one missionary, is as far away, and Jalna and Aurangabad to the north are likewise distant. Here is a virgin field absolutely unoccupied, and we are the first in it. Does not the responsibility rest on us to work it, seeing that God himself by his providence opened it up? It is a field consecrated by the labors and toils of Mr. and Mrs. Harding, and much more fruitful than any other part of the Sholapur district, if not any other part of the Marathi Mission. The Christians there need instruction, encouragement, and backing against corrupt and oppressive officials. Many villages contain inquirers and are asking for teachers. In spite of persecution of all sorts, and even torture and physical injury, our Christians hold fast, and new inquirers are coming forward for baptism.

"The future of India, I am confident, lies in her rapidly developing industrial and commercial centers, and where there is cotton there industry and commerce will develop. The old India of religious centers and places of pilgrimage is dying, and the India to work for today is that which is alive and beginning to pulsate with the energy of modern civilization."

WEST CENTRAL AFRICAN MISSION

BROADENING THE FIELD

In a letter from Bailundu, January 25, Rev. William C. Bell describes in considerable detail the experience of himself and Mrs. Bell in extending their work to a new district some ten or twelve miles northwest of that station. The way had been prepared for it by occasional visits through several years from members of the Bailundu church. At length the time seemed ripe to begin daily teaching and preaching.

The headmen of the district favored

OPENING SCHOOL AT NJAMBA

Beginners' class

the coming of the missionaries and gave them a cordial welcome. What was considered the best house in the first village they visited was put at their disposal. They found themselves amongst a people not idle or indolent, but spending the day at work in the woods or the fields or at their crude factories for making knives, axes, hoes, and other implements from the iron ore of the region. After the work day was over, hundreds responded to the blast of a cow's horn and gathered from the near villages to hear the missionaries' message and to join in the singing. On Sunday only necessary work was engaged in, even wood and water having been brought in the day before. The whole population seemed ready for mission services, including many of the influential headmen. When Mr. Bell asked if any of them would speak, one of the elders who stands well in all the community expressed the thanks of all the people that the missionaries had come, and said he knew that the missionaries' teaching was right and true and wanted all the young people to give heed to it.

Mr. Bell's account of how the school work began on Monday morning is especially interesting. It was necessary to adapt the instruction to pupils many of whom were grown men and women in the same classes with the children: —

"To start with, the men and the boys came in the morning, from sunup until they were through; the women and girls, who went early to the fields in the morning, had their school in the afternoon. Nearly two hundred came the first day! Of course to begin with, the teaching is quite simple. We do *not* begin with the whole alphabet; only the vowels. We have a large chart to hang up on the side of a house or a convenient fence. We teach syllables instead of individual letters. There are 100 of them on this chart, and when this number is thoroughly mastered it only requires practice and patience to do ordinary reading, as all words are made up by combinations of these syllables. After the chart comes an elementary primer; after that various portions of the Gospels. Just think of it! Within six months many of these boys and girls will be

reading for themselves from the incomparable riches of the Gospel of John. The first two 'relays' of teachers who have been teaching there are most enthusiastic over the success of the work. I feel that the hand of God is leading in it all, but let us keep praying that their zeal may keep up until many of them come to know Christ as their Saviour and Master."

How a Little Medicine Helped

Mr. Bell gives the following as an instance of how a little medicine won the good will of many for the missionaries' message: —

"At one of the twelve villages which make up the district we heard of a man who had a badly swollen eye. He had refused to send to me for medicine, but had been treated by native doctors, I have forgotten how many, but each left him a little worse off than the former one. Of course he had paid out much money, represented by corn, beans, salt, hoes, chickens, etc. Well, I went to see him and his eye was indeed a sight; no wonder the natives said, 'It made fear to look at him!' I left him a little medicine, to be given him by one of the teachers, and an antiseptic wash. Now, within a month's time, I hear that the swelling has already gone down, the ulcers have disappeared, and that he can even see a little with that eye. He told the teachers he was coming all the way over here in order to show me how he was and to thank me for the medicine. It had won him and his village. The medicine cost less than twenty-five cents, and what a rich return! May we never become weary in doing our little!"

CURIOUS ARTS

A letter from Mrs. Merlin Ennis, dated Sachikela, Africa, February 11, 1909, contains this description of a native African attempt to regulate the weather and to solve other problems of life by various magical arts: —

"I suspect that in all your West Africa letters you are finding the same strain, lament about the drought. But

A WOMAN'S MEETING HELD IN A NATIVE VILLAGE — "NJAMBA"

it seems as if Ciyaka and the immediately surrounding country has suffered almost more than any other district, so far as I know. There has been almost no rain since early in December, and the condition is deplorable. The loss of our good gardens would be a serious matter in itself if we did not have to consider how infinitely worse is the plight of the people who depend absolutely upon the fruit of the soil for their sustenance. For the last two or three days it has been looking like rain, and tonight a gentle rain is falling and we are very full of rejoicing. 'The man who has been holding the rain is going to let it come now,' as one said yesterday. In the minds of these people some *person* is responsible for the condition of things; so the people of two districts, Ciyaka and Wamba, applied the poison test to two dogs, one from each district, and the Ciyaka dog was 'it,' showing that the guilty person resided there. Then the people of this district elected a king, Kapiualakacanja (is not that a royal name?), and he named the person; so they caught him and all his relatives and beat them and tortured them until he confessed that he 'had the rain on his eyelids.' He then procured a wizard to bring the rain on forfeit of a slave, and they called a convention of all the important old men of the country and repaired to the old capital of Ciyaka, which is in ruins, there 'to speak with the clouds,' as one little boy told me. What they finally did with the men whom they had kept prisoners all this time I don't know. I suppose in the time of the kings they would have killed them.

"The darkness and the misery in the lives of these people one does not realize at first upon coming to this country. There is much that is picturesque about the native and his native customs, but oh! the cruelty it works and the fear and dread in which he lives! There was a girl from a near village who began to come to school and who was always at church. I missed her for some time and found out she has been given as a ransom for her mother, who was accused of witchcraft, and was being taken off to be killed. The girl, Cilombo, has not been put to death yet, so far as I know; they are waiting for an opportunity to divine again, and if the divination is favorable to the accused she will be returned along with the rest of the ransom."

NORTH CHINA MISSION

DIVERSIFIED MINISTRATIONS

In a letter of Rev. Charles E. Ewing from Hsiku, Tientsin, dated February 4, mention is made and some account given of meetings upon three occasions so widely different from each other as to give a good idea of how much variety enters into a missionary's life, even in that country commonly thought of as stereotyped and monotonous. The first he describes as follows: —

"The Week of Prayer in Tientsin included two series of meetings, Chinese and English. There were no remarkable features in connection with the Chinese meetings; but the English meetings were remarkable for the fact that in them the Church of England, Union Church, and the Missionary Association united, while the chaplain of the British army forces joined with the pastors and a representative of the missionaries in calling the meetings. These meetings were held at half-past five, each afternoon of the week, in a public meeting room that had no ecclesiastical associations, and they proved to be helpful and delightful."

The second of the three occasions was the Chinese New Year's Day, which fell upon the twenty-second of January. "On the preceding evening," writes Mr. Ewing, "we had a watch night meeting at the city chapel, a rather unusual meeting. There was not a large attendance, about fifteen, as I remember. We began a little after eight with a brief prayer meeting. Then followed tea and cakes and general social talk. This developed into the discussion of serious questions

propounded by different ones, which they expected me to answer, many of the questions having to do with the interpretation of passages of Scripture. This continued for a long time, was highly enjoyable from my point of view, and was (as I was afterwards informed) greatly appreciated by all who were present. A little while before midnight I suggested that each one give some thought that he might have for the new year, either for himself personally or for the church. Then we knelt for prayer, rising again when midnight was past."

The third occasion, of which Mr. Ewing speaks still more at length, was at the new chapel in the city of Hsien Hsien, which he was visiting for the first time since April of last year. He was able to estimate the effect of nearly a year's steady work at a definite center. He reports the conditions encouraging, with no opposition and many inquirers both in the city and from the surrounding villages. He says: —

"There are a good number of men who come regularly to the chapel and have learned to sing and to pray, and there are others who come to the Sunday service. I was there for two Sundays; there was an attendance of thirty or forty the first Sunday, of fifty the second Sunday. At my suggestion, they were quite ready to begin the custom of having a collection taken at the Sunday service; the result was an unexpectedly large contribution, which will probably mean that the mission need not be responsible hereafter for minor running expenses, and a committee of three was appointed to account for the money. On the second Sunday I received seven on probation. One was a man of over sixty, who is watchman at the county jail, one a boy of fourteen who is a bright Christian; one is a carpenter who has called himself a Christian for more than fifteen years, but has had no opportunity to join the church; one an educated man who was formerly for many years employed as a writer in Chinese yamens, who became a Christian only three months ago, has quit opium and is hoping to be free soon even from opium pills."

EUROPEAN TURKEY MISSION

STRAWS IN THE WIND

A letter of Rev. Theodore T. Holway from Samokov, March 1, contains descriptions of three different priests of the old Bulgarian church, which may be regarded as at least straws in the wind showing the direction of its prevailing current: —

"Three years ago, on the train *en route* for our regular triennial conference in Philippopolis, some of our workers entered into earnest conversation with a young priest who had just cast off his clerical robes and shaved off his beard. He attended almost every session of that conference, and was keenly interested. Two or three times since then we have seen him or heard of him. When in Sofia he has been a fairly regular attendant of our church there. As I boarded the train for Kustendil, January 9, there was this same ex-priest now a railroad employee. We talked together, and he helped me distribute some tracts, introducing me here and there to an acquaintance of his, and aiding in the conversation. Some time ago he wanted to be a preacher with us, but we thought it better for him to have at least a testing time outside of our fold, a wise plan I am convinced. He is now somewhat interested in temperance work among the miners near the station where his business locates him temporarily. Intelligent, attractive, respected, such men can do much for Christ. Yet, moved repeatedly from one place to another, they are often alone in the midst of ridicule, atheism, and drunkenness. They need your prayers and mine, all such pickets on the firing line. God keep them true to duty.

"I must mention a visit which the preacher and I made on Father Zino-

vieff, the one old Orthodox priest who preaches more or less regularly in Kustendil churches. Tall, portly, with full face, kindly sparkling eyes, and a wealth of white hair on crown and beard, he is a man to attract attention anywhere. We found him very hospitable, 'always glad to welcome' us, and ready to pour forth a stream of cordial conversation. For years this man has bought every publication issued by our mission press, and has with his private funds purchased eight to ten copies at a time of some of our larger books for careful free distribution. He outlined to us a book which he is now writing on Christian Evidences. I was surprised to find that he followed Paley fairly closely in his plan. Thus he had taken many of his leading ideas from us. Coming from a Pravoslav priest his work may do much to spread evangelical influences. Like Paul we care not for the honor if only Christ be glorified. As is the case with many other priests here now, this man is being influenced towards more virile Christianity by present day Russian evangelical tendencies, as well as by us.

"The bishopric of Philippopolis has a regularly appointed traveling preacher who recently visited Ludjeni. When there before he had publicly abused Protestantism. This time he not only pleasantly greeted our preacher there when he met him on the street, but attended our Sunday school, and afterwards said: 'We are seeking the same end. Why not strike hands and work together?' Later the local priest publicly invited our preacher to give an address at a Pravoslav funeral. Since then our Christian Endeavor Society there has given a very successful entertainment (temperance) in the village school, which was heartily commended by Pravoslavs. All these things are straws if you will, but they show which way the wind blows. Recently, too, the organ of the aggressive element in the national church heartily praised my sermon on 'The Building of Character,' which is issued as a tract. The review urged its readers to buy and read it."

THE WIDE FIELD

TURKEY AND PERSIA

THE STRONGHOLDS OF ISLAM

The following facts of vital interest about Turkey and Persia are gleaned from a paper entitled, "The Present Crisis in the Near East and Its Requirements," presented to the Mission Boards Conference at New York by Rev. James L. Barton, D.D.

Turkey and Persia are the only remaining independent Mohammedan governments of any considerable significance. They are the strongholds of Islam. The sultan of Turkey has come to be regarded as the caliph of Islam for all the world, the *padishah*, the shadow of the God on earth.

These two countries together have a population of about 33,000,000 souls, of whom at least four-fifths are Mohammedan. Under misrule in all matters pertaining to protection of life and property through recent years, the Mohammedans of these countries have suffered nearly if not quite as much as the Christians. The fierce heat of common suffering has seemed to weld together the hearts of Moslems and Christians.

In both countries the demands of the people for freedom from oppression and misrule and for a voice in the direction of national affairs became so unanimous and persistent that a constitutional government was proclaimed from the throne and a popular assembly convened, by the people of Persia in 1906, and of Turkey in 1908. In each country the sovereign upon the throne proclaimed the constitution as of his own free will and deed, but it

is well understood that the proclamation was made because of the popular demand, and is a recognition by the Moslem ruler on his Moslem throne that the people possess rights and prerogatives which he must respect. In each country the new constitution contradicts the Moslem law taught and practiced for centuries by proclaiming the fraternity of all men and the rights of all subjects.

Into both these countries American Protestant missionaries entered in the early part of the last century. They translated the Bible into the vernaculars of the people, published an extensive Christian literature, established a vast educational system, and planted the evangelical church, thus introducing the principles of untrammeled thought, intelligent belief, constitutional government, and practical religion.

The people in both these countries have come to acknowledge that the missionaries have been their best and truest friends. Their counsel is sought in educational matters and in the introduction of new measures for organizing a safe and prosperous society. In religious matters especially their advice and assistance are sought, their sympathy and help always taken for granted.

KOREA

PRINCE ITO AND THE MISSIONARIES

An outstanding feature of Prince Ito's administration as Japanese Resident General in Korea is his sympathy with the American missionaries there and appreciation of their work. When Mr. Song, Korean Minister for home affairs, in a public interview on March 6, accused the native Christians of conspiracy against the government and a group of American missionaries as backing them in it, Minister O'Brien appealed to Prince Ito for an expression of his judgment in the case. This he gave without hesitation, intimating that only ignorance of the conditions in his own country on the part of Minister Song would account for such misrepresentation of the real facts. "I am personally acquainted," he said, "with many American missionaries stationed at Seoul, with whose conduct and views I am fully familiar. The fact that they are in sympathy with the

PRINCE ITO

new *régime* in Korea, and that, in cooperation with the Residency General, they are endeavoring to enlighten the Korean people, does not, I trust, require any special confirmation. Not only is the attitude of the American missionaries in Korea what I have just represented, but I have all along been recommending to the Korean government a policy of not restricting the freedom of religious belief. I may also state that Christians in Korea will continue to receive equal treatment with other subjects, and to be dealt with only in case of distinct violation of the laws of the country. Should the Korean government undertake any policy differing from the foregoing principle, I, who am in a position to supervise that government, will certainly not approve of it."

In a letter of January 27 to Rev. Henry Loomis, of the American Bible Society, Chief Justice Nobolu Watanabe, head of the Korean Judicial Department, tells of a dinner given by Prince Ito to some scores of the Japanese, Koreans, and foreigners who had come to Korea in connection with the opening of the Young Men's Christian Association building, when he spoke upon the reasons for his having sympathy with Christianity as well as with the work of the Young Men's Christian Association. This opening ceremony of the Young Men's Christian Association, Judge Watanabe considers very influential in introducing Christianity and the work of the Young Men's Christian Association, not only to the Koreans, but also to the Japanese. He believes that harmony between these two peoples must be brought about by the Christians. The Koreans he describes as having no religion worthy of the name, a people thirsting after religious truth, among whom it is of great importance that the splendid evangelical work now going on in that country should be continued. As an aid to that end he mentions a subsequent contribution of $2,500 made by Prince Ito for the erection of a Christian church at Ping Yang.

INDIA

CHARACTER HOSPITALS

A Church of England missionary in the Punjab relates the following incidents, which throw light upon mission school work and show how the value of it is recognized in that part of India, both by the Hindus and the Mohammedans: —

"An Indian judge was once hearing a case in which there had been intricate and heavy perjury. A new witness came, and on his saying that he had been educated in a mission school the judge (a native) said, 'Then we can expect the truth from you.' Some years ago I met in a train a Mohammedan official from my old station, and I asked him about various old friends. Of one (a Sikh) he spoke warmly as one of the most remarkable men in India. On my asking in what he had shown himself remarkable the Mohammedan said: 'That man always speaks the truth, and you may believe every word he says. *That is what he learned in your mission school.*' Even if our mission schools could point to nothing else than such 'character hospital' work they would deserve far more support than they are now given."

THE PORTFOLIO

New Missionary Thought

One truth that lies far closer to our thoughts than was once the case is, that there is no heathen so heathenish as not to stand in personal relation to God, and not only that, but, to a degree, in conscious personal relation to God. As the years have succeeded one another, and the inwardness of even the pagan heart has become more and more disclosed, larger and larger meanings have been read in the assurance that the Word who was in the beginning with God is the light of every man that cometh into the world; that Christ was hanging out a signal-light to our faith and to our endeavor when he went outside the Hebrew world and let it be seen that hearts outside, quite as sensitively as those inside, were quick to respond to the heavenly touch; that believers had not so much to sow the seeds of the life eternal as to nurture those germs of vital faith already conveyed to the heart universal by the divine Spirit; and that converting the world to Christ is not a work of mere innovation, but a laboring in furrows that have been already cut by God's plowshare.

All of this quite changes the complexion of evangelizing effort the world over. It creates in the hearts of workers upon the foreign field the thought that their function is fulfilled, not in

declaring to the men of Asia and Africa something that is fundamentally new, but in fostering in them a knowledge of truth which they already dimly, very dimly, suspect, thus treading in the same path that was followed by St. Paul when, in addressing the pagans at Athens, he said, "Whom ye ignorantly worship, him declare I unto you."

Extracts from "Progress in Foreign Missionary Thought," by Rev. Charles H. Parkhurst, D.D.

Foreign and Home Missions

Every once in a while I hear some one growl against foreign missions because the money and the strength put into them are needed at home. I did it myself when I did not know better. God forgive me.

I know better now, and I will tell you how I found out. I became interested in a strong religious awakening in my own old city of Copenhagen, and set about investigating it. It was then that I learned what others had learned before me, and what was the fact there, that for every dollar you give away to convert the heathen abroad God gives you ten dollars' worth of purpose to deal with your heathen at home. *Jacob Riis.*

Missions and Remission

"The church can only be missionary as it is remissionary. . . . The preaching of forgiveness must always be the mainspring of missions, as it is the marrow of the gospel." "Truths such as grace, atonement, judgment, and redemption are for the church necessary, for its ministers central, and for its missions vital. They may not be the missionary's stock in trade which he sets out as soon as he lands, but they are always his capital and his inspiration." "You may always measure the value to yourselves of Christ's cross by your interest in missions, and it is a safe test of the Spirit's presence in a church."

From "Missions in State and Church," by P. T. Forsyth, M.A., D.D.

A New Africa at Hand

The twentieth century will see and is now seeing the transformation of Africa into a new world. . . .

The change of sentiment in favor of the foreign missionary in a single generation has been remarkable. The whole world, which is rapidly coming into neighborhood relations, is recognizing as never before the real needs of mankind, and is ready to approve and strengthen all the moral forces which stand for the uplift of humanity. There must be government for the orderly and permanent development of society. There must be intercourse among peoples in the interests of commerce and growth. But, above all, there must be moral power, established and maintained under the leadership of good men and women. The upright and farseeing statesman, the honest and capable trader, the devoted Christian missionary represent the combined forces which are to change the Africa of today into the greater and better Africa of the future.

The responsibility of America for the moral well-being of the people of Africa is manifest. Our wealth and power have given us a place of influence among the nations of the world, which involves a responsibility that cannot be evaded.

From an address by Theodore Roosevelt, when President.

The Social Significance of Foreign Missions

Nothing is easier than to make fun of the foreign missionary. The men who publish our alleged comic papers, when they cannot think of a cartoon on anything else, will revamp their pictures of the missionary among the cannibals. I wish that such persons would take the trouble to learn something about missionaries. And I particularly wish that persons who lament the annual expenditure of millions upon the heathen would learn something of the return these expenditures actually make. Your ordinary globe-trotter, who spends a day or so in some foreign port and talks with some Amer-

ican resident at the place, is very apt to come back with some bit of iridescent gossip concerning "rice Christians" and the luxury of missionaries. It is easier to pick up gossip than it is facts, but if any one will take the trouble to read the three great volumes of Dr. Dennis, "Christian Missions and Social Progress," he will get a very different impression.

Who are the leaders, for instance, in the present awakening of China? I have not all the facts at my disposal, but I know that a very great proportion of them were educated in Christian colleges, notably in that extraordinary school of Bishop Oldham in Singapore. The same is perhaps even more true in the case of Japan, and Japan is now rapidly developing a strong Christianity of its own type. The fact is, Christian missionaries today are emphatically social workers. Practically every mission station in the world has its school, and every large center of mission activity has its hospital as well. The missionaries of Africa, like the missionaries among all savage people, are apostles of agriculture as well as of the gospel. Syria has not only a Protestant college that is the peer of nine-tenths of the colleges of America, and which, with Robert College, Constantinople, and similar institutions of Asia Minor, has been the very breeding place of the reforms operative in the Turkish empire, but the Presbyterian mission at Beirut has one of the most remarkable printing establishments in the world, from which a constant stream of the best literature is flowing throughout Syria and the region between the Mediterranean and India.

Within the last few years foreign missions have also taken up industrial education. It is true that mission stations among primitive people, like those of the South Sea Islands, have been the centers of training in agriculture and the mechanic arts, but this new movement is something different. It is the introduction into the mission schools of manual training in much the same fashion as in American schools. In India this is particularly successful, and the school at Ahmednagar has become almost a model in this field. When it is borne in mind that mission schools often, if not generally, have only a small proportion of Christian boys, it can easily be seen how great would be their influence quite outside of the church itself. And in passing it is worth noticing that the second and third generations of Christians in India as a class are recognized as possessed of superior reliability and energy.

From "The Church and Social Service," by Shailer Mathews, in "The World To-Day."

THE BOOKSHELF

Daybreak in Korea. By Annie L. A. Baird. New York: Fleming H. Revell Co. Pp. 123. Price, 60 cents net.

A well-told story which pictures in a graphic, lifelike way the native life of a strange country and the transformation beginning to be made in it by the entrance of Christian missionaries. Korea is among the newest of mission fields. While on the easternmost edge of the Asiatic mainland, directly between the continental empire of China and the islands of Japan, it has been little known to Western visitors until comparatively a short time ago. Since coming within Japan's sphere of influence, Korea has been brought to world-wide attention. Christian missionaries, especially from America, have found it an engaging field. Its heathenism is of a crude and degrading type, to which the Christian message comes as an awakening from a nightmare. Both the horrors of the dream and the relief of waking from it are brought out strongly in this story. While it deals

with impersonations rather than actual personages, its treatment of them is by means of facts of common observation and experience with the missionaries. Its author, who is a missionary of the Presbyterian Board, describes what she has done in this book as "little more than a compilation and rearrangement" of such facts.

An Introduction to the Study of Comparative Religion. By Frank Byron Jevons, Principal of Bishop Hatfield's Hall, Durham University, Durham, England. New York: Macmillan Co. Pp. 265, besides Appendix, Bibliography, and Index. Price, $1.50 net.

This volume contains a course of lectures recently delivered at Hartford Seminary on the Hartford-Lamson foundation. They attempt, in accordance with the science of religions, to survey and interpret the various forms of religious expression, including the lowest, both to show the similarities and the differences of all with Christianity. The inherent truth or falsity of Christianity or of the ethnic religions is not a part of the problem of such a book, but it is felt that a fair recognition of the facts in evidence clearly shows that Christianity is the highest manifestation of the religious spirit. The lectures cover most interesting studies in such subjects as magic and fetichism, the universal instinct of immortality, prayer, sacrifice, and morality, and close with a lecture upon the place of Christianity in the evolution of religion. One of the most interesting and informing discussions is that upon prayer. It is noteworthy that the lecturer holds "that the theory of evolution is unable to account for or explain the revelation made in our Lord's Prayer of the spirit which is both human and divine. It is a beam of light which, when turned on the darkness of the past, enables us to see whither man with his prayer and his sacrifices had been blindly striving, the place where he fain would be." A quotation from the closing page of this book, which interprets Christianity as essentially a missionary religion, appeared in The Portfolio of last month.

Spain of Today from Within. By Manuel Andújar. New York: Fleming H. Revell Co. Pp. 220. Price, $1.25 net.

The most interesting parts of this book are those that have distinctly a missionary interest. Considerable of it might have been written by any observing tourist or sightseer with a gift for description. The Alcazar, the Escorial, and the Alhambra figure in his pages much as in those of any visitor's notebook. But when it comes to observation of religious conditions and the problem of evangelical missions in Spain, Mr. Andujar, as a native Spaniard who has become an American citizen and a Protestant in faith, is peculiarly qualified to discern and interpret the actual situation. This he does in no uncertain way. Three facts he makes especially impressive: first, the low spiritual level to which life among the Spanish people has been brought by Roman Catholic domination; second, the slowness with which Protestant missions make headway in Spain, even among people no longer controlled by the Catholic Church; and third, the fine type of Christian experience and character attained to by the few Spaniards who become earnest Protestants, as in the case of Mr. Andujar himself. His autobiography is one of the choicest chapters of the book.

THE CHRONICLE

ARRIVAL IN THIS COUNTRY

March 2. At Boston, Miss Anna F. Webb, of the Mission to Spain.

DEPARTURE

March 27. From New York, Mr. W. Earl D. Ward, to join the mission station at Harpoot, Turkey, as business agent of the station and Euphrates College. (See page 188.)

∴

The record of a half century of such missionary service as Dr. J. K. Greene has

rendered (see page 188) would seem to be glory enough for one year in any mission, but in Western Turkey they have two heroes to honor this year. For before it closes, Dr. George F. Herrick may also celebrate fifty years of missionary life. The annual meeting of the mission, on the 11th of this month, will fittingly mark this double jubilee. Congratulations and good wishes to all concerned from the American Board circle in the homeland!

∴

The death of Joshua W. Davis, Esq., on March 22, at Newton, Mass., removed from earth a devoted friend of the American Board and, in particular, of Euphrates College at Harpoot. Mr. Davis had been a trustee of the college since 1892, and treasurer of the board of trustees for most of that time and until ill health recently necessitated his withdrawal from the office. To painstaking care in the performance of his trust were added frequent and timely benefactions, by all of which his life was wrought into the history of Turkey's redemption.

DONATIONS RECEIVED IN MARCH

NEW ENGLAND DISTRICT

Maine

Auburn, Mrs. Eliza Bradley,	2 00	
Bangor, 1st Cong. ch., 75, Central Cong. ch., 75, Hammond-st. Cong. ch., 75, all toward support of missionary,	225 00	
Blue Hill, F. A. Fisher,	17 20	
Dedham, Cong. ch., for work in Japan,	2 00	
Gray, Cong. ch.	4 50	
Hallowell, Old South Cong. ch.	18 40	
Hampden, Cong. ch.	5 94	
Machias, Friend,	5 00	
Millinocket, 1st Cong. ch.	20 00	
Newcastle, 2d Cong. ch.	10 00	
Orono, Cong. ch.	5 00	
Portland, State-st. Cong. ch., for work, care Rev. R. A. Hume, 217.50; High-st. Cong. ch., 45; St. Lawrence Cong. ch., Geo. Wooster, 5,	267 50	—582 54

New Hampshire

Brentwood, Cong. ch.	8 16	
Candia, Cong. ch.	2 40	
Concord, 1st Cong. ch.	61 70	
Deerfield Cong. ch.	3 20	
Epsom, Cong. ch.	6 00	
Gilmanton Iron Works, Cong. ch.	3 00	
Goffstown, Cong. ch.	41 55	
Marlboro, Cong. ch.	13 57	
Newmarket, Cong. ch.	2 86	
Rye, Cong. ch.	40 00	
Sunapee, Mrs. Geo. H. Bartlett,	10 00	—192 44

Vermont

Barton, Cong. ch., toward support Rev. Robert Thomson,	7 00	
Brattleboro, Center Cong. ch.	75 00	
Bristol, Cong. ch.	5 89	
Clarendon, Cong. ch., toward support Rev. and Mrs. E. A. Yarrow,	16 00	
Milton, Cong. ch., of which 1.50 from Mrs. H. D. Wood,	3 50	
Newport, Cong. ch., toward support Rev. Robert Thomson,	50 79	
Shoreham, Cong. ch.	17 00	
Wells River, Cong. ch., toward support Dr. C. W. Young,	30 75	—205 93
Legacies.—Barton, Edward Barnard, add'l,	2 95	
Burlington, Nancy R. Chase, by C. W. Brownell, Adm'r,	2,000 00	
Ferrisburg, Caroline W. Rogers, by W. H. Dean, Ex'r,	475 00	—2,477 95
		2,683 88

Massachusetts

Amherst, 2d Cong. ch.	7 00	
Ayer, 1st Cong. ch.	4 09	
Ballardvale, Union Cong. ch.	45 30	
Beverly, Washington-st. Cong. ch., of which 10 from Rev. and Mrs. W. S. Hazen, 29; Friend, 5,	34 00	
Boston, Highland Cong. ch. (Roxbury), 111.15; Pilgrim Cong. ch. (Dorchester), 100; Union Cong. ch., L. P., toward support Dr. E. L. Bliss, 100; 2d Cong. ch. (Dorchester), Friend, 5; S. M. C., 10,	326 15	
Bradford, 1st Cong. ch.	16 78	
Brookline, Harvard Cong. ch., of which 10 for medical work,	1,192 43	
Concord, Trin. Cong. ch.	55 91	
Easton, Cong. ch.	31 84	
Fitchburg, Finnish Cong. ch., 6; Martha S. H. Wright, for Mt. Silinda, 5,	11 00	
Grafton, Cong. ch.	44 13	
Harvard, Cong. ch.	5 50	
Haverhill, Two friends, 10 each, 20; Friend, 5,	25 00	
Ipswich, Albert F. Tenney, for Sholapur,	5 00	
Leominster, Francis A. Whitney,	15 00	
Lowell, High-st. Cong. ch.	108 65	
Lunenburg, Cong. ch.	5 14	
Middleboro, Central Cong. ch.	29 20	
Newton, Eliot Cong. ch.	112 00	
Northampton, 1st ch. of Christ, toward support Dr. and Mrs. F. F. Tucker,	424 94	
North Billerica, Mrs. E. R. Gould, 10, and Miss H. B. Rogers, 5, for work in Turkey,	15 00	
North Brookfield, 1st Cong. ch.	52 76	
Orange, Central Cong. ch., for Pao-ting-fu,	21 00	
Paxton, Cong. ch.	1 00	
Pepperell, Cong. ch.	31 42	
Petersham, A. D. M.	100 00	
Plympton, Cong. ch.	5 00	
Reading, Cong. ch.	20 00	
Somerville, Broadway Cong. ch.	36 45	
Springfield, Hope Cong. ch., of which Woman's Ben. Soc., 100, toward support Rev. B. V. Matthews, 166.35; Faith Cong. ch., 40; Olivet Cong. ch., 15.25; Thank-offering, 35,	256 60	
Stockbridge, 1st Cong. ch.	7 10	
Taunton, Trin. Cong. ch.	273 70	
Townsend, Cong. ch.	14 96	
Turner's Falls, 1st Cong. ch., for Pao-ting-fu,	19 83	
Upton, 1st Cong. ch.	25 00	
Wellesley Hills, 1st Cong. ch., toward support Rev. J. C. Perkins,	101 37	
West Bridgewater, Grace Nugent,	1 00	
Westfield, In memory of Henry Holland,	5 00	
Westhampton, Cong. ch.	25 00	
West Medway, C. Albert Adams,	5 00	
Woburn, North Cong. ch.	50 00	
Worcester, Tatnuck Cong. ch., 4.15; Plymouth Cong. ch., 45.54,	49 69	—3,615 94
Legacies.—Ayer, Mrs. Lydia R. Hudson,	7 50	

Boston, Mrs. Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l, 16 00——23 50

3,639 44

Rhode Island

Central Falls, Cong. ch. 51 68
East Providence, Riverside Cong. ch. 4 00
Providence, Beneficent Cong. ch., 27.52; Free Evan. Cong. ch., 27, 54 52——110 20

Young People's Societies

MAINE.—Portland, State-st. Cong. ch. Guild, for work, care Rev. R. A. Hume, 18 00

NEW HAMPSHIRE.—Candia, Y. P. S. C. E., for Ing-hok, 8; Concord, East Y. P. S. C. E., 10; Hinsdale, Y. P. S. C. E., 10; North Conway, do., 4.34, 32 34

VERMONT.—Wells River, Y. P. S. C. E., toward support Dr. C. W. Young, 20 00

MASSACHUSETTS.—Andover, South Y. P. S. C. E., for Ing-hok, 20; Auburndale, Y. P. S. C. E., for school in Madura, 30; Conway, 1st Y. P. S. C. E., 7; Dennis, Y. P. S. C. E., 6; Lawrence, South Y. P. S. C. E., for Shao-wu, 10; Packardville, Y. P. S. C. E., for Aruppukottai, 25; Pittsfield, Pilgrim Guild of Pilgrim Memorial ch., for Pang-Chuang, 5; South Framingham, Grace Y. P. S. C. E., toward support Rev. and Mrs. R. S. M. Emrich, 25; Winthrop, Union Y. P. S. C. E., for work in Japan, 2; ——, Nashua River Union Y. P. S. C. E., toward support Rev. Chas. L. Storrs, 25, 155 00

RHODE ISLAND.—Riverside, Y. P. S. C. E. 1 00

226 34

Sunday Schools

NEW HAMPSHIRE.—Milford, Cong. Sab. sch., Prim. and Jun. Depts., 8.50; Rochester, 1st Cong. Sab. sch., for Mt. Silinda, 30, 38 50

VERMONT.—Milton, Cong. Sab. sch. 2 75

MASSACHUSETTS.—Athol, Cong. Sab. sch., 30; New Bedford, Trin. Cong. Sab. sch., 12.41; Sandwich, Cong. Sab. sch., 3; South Framingham, Grace Cong. Sab. sch., toward support Rev. R. S. M. Emrich, 26.46; Springfield, Hope Cong. Sab. sch., Prim. Dept., 5; Wellesley Hills, 1st Cong. Sab. sch., toward support child of Rev. J. C. Perkins, 18.63, 95 50

136 75

MIDDLE DISTRICT

Connecticut

Berlin, 2d Cong. ch. 40 77
Bridgeport, Sarah F. Blodgett, 25 00
Bristol, Cong. ch. 70 00
Derby, 2d Cong. ch. 26 36
East Norwalk, Swedish Cong. ch. 3 50
East Windsor, 1st Cong. ch., for native preacher, Turkey, 106 00
Fairfield, Cong. ch., toward support Rev. W. P. Elwood, 50 00
Goshen, Cong. ch. 25 17
Hartford, 1st Cong. ch., 231.87; Miss A. M. Manning, for work in Turkey, 30.25, 262 12
Jewett City, 2d Cong. ch. 13 92
Madison, 1st Cong. ch. 9 55
Mansfield, 2d Cong. ch., 11 29
Middlefield, Cong. ch. 3 00
Middletown, 1st Cong. ch., toward support Rev. H. N. Barnum, 130 98
Milford, 1st Cong. ch. 62 61
Naugatuck, Cong. ch. 100 00
New Haven, Dwight-pl. Cong. ch., 150; Howard-av. Cong. ch., 24.38, 174 38
Newtown, Cong. ch. 25 00
Norfolk, Cong. ch. 700 00
Salisbury, Cong. ch. 6 40
Shelton, Cong. ch. 38 00
Somersville, Cong. ch. 40 00
South Windsor (Wapping), 2d Cong. ch. 25 00
Thomaston, Cong. ch. 38 55
Wallingford, Edward W. Doolittle, 7 00
Waterbury, Dr. Robert Crane, 1,000 00
Westford, Friend, 50 00
West Haven, 1st Cong. ch. 50 25
Westminster, Cong. ch. 4 00
——, Friend, 100 00—3,198 85

Legacies.—Woodbury, Catherine S. Bacon, by Edward S. Boyd, Adm'r, 445 25

3,644 10

New York

Brooklyn, Central Cong. ch., 100; A friend of Africa, 25, 125 00
Cortland, 2d Cong. ch., Rev. Chas. H. Reynolds, 15 00
Coventryville, Cong. ch. Woman's Miss. Soc., for Ing-hok, 20 00
East Bloomfield, Mrs. Eliza S. Goodwin, 5 00
Howells, Cong. ch. Ladies' Aid Soc. 5 00
Ithaca, 1st Cong. ch. 80 38
Jamesport, Cong. ch. 6 00
Moravia, Carrie L. Tuthill, 100 00
Morrisville, Cong. ch. 29 50
Mount Vernon, Rev. and Mrs. Albert F. Pierce, 15 00
Newark Valley, Cong. ch. 24 71
New York, Manhattan Cong. ch., to const. MRS. ROXANA WENTWORTH BOWEN, H. M., 159.67; Harriet S. Niles, 17.50; A. S. Frissell, 10; E. R. G., 100; Friend, 50, 287 67
Norfolk, 1st Cong. ch. 5 00
Ontario, Cong. ch. 1 00
Owego, Cong. ch. 8 00
Riverhead, Sound-av. Cong. ch. 35 03
Schroon Lake, Cong. ch. 5 50
Wellsville, 1st Cong. ch. 66 98
——, Friend in Central New York, 25 00
——, Friend, 200 00—1,059 77

Legacies.—Binghamton, Martha E. Safford, by F. H. Haskins, Adm'r, 2,158 52
Jamestown, Mrs. Addie Wellington Robertson, by Robert P. Robertson, Ex'r, 650 00—2,808 52

3,868 29

New Jersey

Lawrenceville, J. F. Stearns, 3 00
Ocean Grove, Ellen Ballard, 10 00
Westwood, Alice Dinsmoor, 2 00——15 00

Pennsylvania

Berwyn, John C. Newcomb, 15 00
Mount Carmel, 1st Cong. ch. 12 00
Philadelphia, Mrs. Sarah R. Weed, 50 00
Scranton, Plymouth Cong. ch., Member, 10 00——87 00

Ohio

Chillicothe, Plymouth Cong. ch. 4 25
Cincinnati, Plymouth Cong. ch. 5 00
Clarksfield, Cong. ch. 4 00
Cleveland, Bethlehem Cong. ch. and Sab. sch. 22 83
Columbus, Eastwood Cong. ch. 12 65
Medina, 1st Cong. ch., Ament memorial offering, 400 00
New London, Cong. ch., Rev. Albert Bowers, 5 00
North Fairfield, Cong. ch. 6 56
Oberlin, 2d Cong. ch. 43 80
Painesville, 1st Cong. ch. 11 93
Radnor, Edward D. Jones, 4 25
Sandusky, 1st Cong. ch. 16 36
Shandon, Cong. ch. 21 40
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 122; Central Cong. ch., 37.99; Washington-st. Cong. ch., 3.07, 163 06
Troy, 1st Cong. ch. 6 00——727 09

Legacies.—Greenwich, Anna M. Mead, by C. E. Mead, Ex'r, 15 00

742 09

Maryland

Baltimore, Canton Cong. ch. 7 00

South Carolina

Charleston, Friend, 1 00

Florida

Avon Park, Union Evan. ch. 21 00

Daytona, 1st Cong. ch. 43 45
Moss Bluff, Cong. ch. 8 00
——, Woman's Home Miss. Union, 31 50——103 95

Young People's Societies

CONNECTICUT.—Greenfield Hill, Y. P. S. C. E., 4.55; Plainfield, 1st Y. P. S. C. E., 7.63, 12 18
NEW YORK.—Savannah, Y. P. S. C. E., 4; Schenectady, Pilgrim Y. P. S. C. E., 1.60, 5 60
17 78

Sunday Schools

CONNECTICUT.—Derby, 2d Cong. Sab. sch., 5; Groton, Cong. Sab. sch., 21.54; Plainfield, 1st Cong. Sab. sch., 5.81; West Haven, do., 30, 62 35
NEW YORK.—Mount Vernon, 1st Cong. Sab. sch., 5.10; Oswego, Cong. Sab. sch., 24.86, 29 96
PENNSYLVANIA.—Edwardsville, Bethesda Cong. Sab. sch. 8 17
OHIO.—Huntsburg, Cong. Sab. sch., 5; Oberlin, 1st Cong. Sab. sch., 7.51; Springfield, 1st Cong. Sab. sch., 10, 22 51
122 99

INTERIOR DISTRICT

Kentucky

Ludlow, Cong. ch. 1 50

Alabama

Beloit, Friend, 1 00

Texas

Clarendon, L. B. Hoisington, 230 00

Illinois

Chicago, Warren-av. Cong. ch. 36 60
Clifton, Cong. ch. 1 50
Edelstein, Cong. ch. 4 00
Evanston, 1st Cong. ch., of which J. Scott Clark, 2.50, 145 00
Lagrange, Cong. ch. 50 00
Lamoille, Cong. ch. 14 12
Lawn Ridge, Cong. ch. 2 00
Morrison, Cong. ch., Robert Wallace, 25 00
New Windsor, Cong. ch. 2 35
Park Ridge, Immanuel Ger. Cong. ch., Rev. F. W. Martini, 3 50
Princeton, 1st Cong. ch. 67 14
Speer, Cong. ch. 4 00
Winnetka, Cong. ch. 6 27——361 48
Legacies.—Cambridge, H. G. Griffin, add'l, 10 00
Princeton, H. B. Leeper, by Etta M. Shepherd, Ex'x, 200 00——210 00
571 48

Correction.—Item in March *Herald*, Naperville, Mich., 1st Cong. ch., 13, should read Naperville, Ill.

Michigan

Cadillac, 1st Cong. ch. 43 16
Grand Rapids, Park Cong. ch., toward support Rev. C. R. Hager, 25 00
Hopkins, 2d Cong. ch. 20 85
Olivet, Cong. ch. 17 82
Otsego, Cong. ch. 21 75
Owosso, Mrs. Julia F. Sharts, in memory of Rev. D. W. Sharts, 18 00
Union City, Cong. ch. 11 00——157 58
Correction.—Item in March *Herald*, Detroit, 1st Cong. ch., 210.27, should read, 1st Cong. ch., 200; Fort-st. Cong. ch., 10.27.

Wisconsin

Black Earth, Cong. ch. 6 00
Fontana, Cong. ch. 4 00
Hayward, Cong. ch. 20
Menasha, 1st Cong. ch. 43 65
Pulcifer, Cong. ch. 3 00
Rosendale, 1st Cong. ch. 25 40
Spring Water, Cong. ch. 2 00
Sterling, Cong. ch. 42
Stoughton, Cong. ch. 8 79
Williams Bay, 1st Cong. ch. 10 00——103 46
Legacies.—Appleton, James T. Reeve, 752 20
855 66

Minnesota

Detroit, 1st Cong. ch. 5 00
Fergus Falls, Cong. ch. 48 50
Lake City, Cong. ch. 12 25
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 74 83
New Richland, Cong. ch. 3 40
Princeton, 1st Cong. ch. 7 50
St. Paul, People's Cong. ch., 25; Olivet Cong. ch. (Merriam Park), for Hulakegh Mission, 17.70; Cyril Cong. ch., 2, 44 70
South St. Paul, Chas. W. Clark, 10 00
Spring Valley, 1st Cong. ch. 20 50——226 68

Iowa

Bear Grove, Cong. ch. 5 00
Independence, Grace E. Potwin, for Pang-Chuang, 1 00
Le Mars, Cong. ch. 3 00
Magnolia, Cong. ch. 3 41
Miles, Cong. ch., toward support Dr. Charles E. Clark, 7 00
Sioux City, 1st Cong. ch., for Aruppukottai, 5 00——24 41

Missouri

New Cambria, Cong. ch. 8 80
Randolph, Mrs. Emma A. Moore, for Mt. Silinda, 25 00——33 80

North Dakota

Amenia, Cong. ch. 105 00
Cooperstown, 1st Cong. ch. 51 00
Oberon, Cong. ch. 1 75——157 75

South Dakota

Academy, Cong. ch. 25 36
Bryant, Cong. ch. 6 00
Chamberlain, Cong. ch. 13 83
Hot Springs, William Black, 5 00
Plainview, Cong. ch. 3 00——53 19

Nebraska

Campbell, 1st Cong. ch. 9 00
Camp Creek, Cong. ch. 3 35——12 35
Legacies.—Beatrice, Asher Miller, by L. M. Upson, Ex'r, add'l, 99 90
112 25

Kansas

Elmont, Friend, 5 00
Osborne, 1st Cong. ch. 35 00
Udall, Cong. ch. 14 40
Wichita, Fairmount Cong. ch. 5 00——59 40

Colorado

Eaton, Cong. ch. 110 00
Florence, Estate M. J. S. 10 00
Trinidad, 1st Cong. ch. 10 00——130 00

Young People's Societies

ALABAMA.—Beloit, Union Y. P. S. C. E., for India, 1 00
INDIANA.—East Chicago, 1st Y. P. S. C. E. 10 00
ILLINOIS.—Dundee, Y. P. S. C. E., toward support Rev. and Mrs. A. MacLachlan, 10; Steger, Young Ladies' Miss. Circle of Cong. ch., for Mt. Silinda, 2.50, 12 50
MINNESOTA.—Lyle, Y. P. S. C. E., for native pastor, Ing-hok, 12.50; St. Paul, People's Y. P. S. C. E., toward support native workers, care Rev. T. S. Lee, 50, 62 50
IOWA.—Davenport, Edwards Y. P. S. C. E., toward support Rev. Geo. E. White, 15 00
SOUTH DAKOTA.—Chamberlain, Y. P. S. C. E. 2 00
103 00

Sunday Schools

ILLINOIS.—Avon, Cong. Sab. sch., Ladies' Bible Class, for Mt. Silinda, 40.25; Mendon,

Cong. Sab. sch., for Ing-hok, 30; Sterling, 1st Cong. Sab. sch., 3.75, 74 00
MINNESOTA.—St. Charles, Cong. Sab. sch. 15 00
MISSOURI.—Kansas City, Westminster Cong. Sab. sch. 35 00
SOUTH DAKOTA.—Chamberlain, Cong. Sab. sch. 2 17
126 17

PACIFIC DISTRICT

Utah

Salt Lake City, Phillips Cong. ch. 100 00

Washington

Almira, 1st Cong. ch., 6; Beulah Cong. ch., 4, 10 00
Anacortes, "Conscience money," for work in China, 1 00
Seattle, J. L. Claghorn, 2 00——13 00

Oregon

Corvallis, 1st Cong. ch. 16 25
Eugene, Cong. ch. 50 00
Hood View, Cong. ch. 8 40
Portland, 1st Cong. ch., toward support Rev. G. W. Hinman, 200 00——274 65

California

Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72 00
Campbell, Cong. ch. 10 81
Hemet, Park Hill Floral Co., for work in Turkey, 10 00
Long Beach, 1st Cong. ch. 35 15
Los Angeles, Plymouth Cong. ch., of which 5 from E. W. Field, 155; J. M. S., toward support Rev. V. P. Eastman, 10, 165 00
Pasadena, Catherine W. Keese, 15 00
Redlands, 1st Cong. ch., toward support Rev. C. R. Hager, 100 00
San Diego, Logan Heights Cong. ch., 15; Friend, 5, 20 00
Upland, Chas. E. Harwood, toward support Rev. Watts O. Pye, 300 00——727 96

Young People's Societies

IDAHO.—Mountain Home, Y. P. S. C. E., for Station Plan, 2 50
CALIFORNIA.—Riverside, 1st Y. P. S. C. E., 25; San Luis Obispo, Y. P. S. C. E., for Ing-hok, 5, 30 00
32 50

Sunday Schools

ARIZONA.—Prescott, 1st Cong. Sab. sch. 22 51

MISCELLANEOUS

China

Chang-sha, Mrs. Matilda C. Thurston, 25 00

Italy

Florence, Friend, 50 00

Turkey

Samsoun, American Protestant ch., through Rev. Edw. Riggs, 5 81

From the AMERICAN MISSIONARY ASSOCIATION
H. W. Hubbard, New York City
Treasurer

Income of Avery Fund, for missionary work in Africa, 2,161 88

Albanian Work

For salaries, traveling expenses, etc., of Rev. P. B. Kennedy and Rev. C. T. Erickson, to December 31, 1908, 944.24; For general work in Albania, to December 31, 1908, 389.40, 1,333 64

Woman's Medical Mission, Jaffna

For expenses to December 31, 1908, including salaries of Dr. Curr and Miss Patton, 655 16

Income Diarbekir Hospital Endowment

For salary and additional outfit, Dr. and Mrs. E. St. John Ward, to December 31, 1908, 370 66

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston,
Treasurer

For sundry missions in part, 12,320 48
Toward building for girls' school, Marsovan, 800 00
Balance debt on seminary building, Aintab, 1,520 00
For use of Mrs. Nagasaka, 150 00—14,790 48

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois,
Treasurer 3,800 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Mary C. McClees, Oakland, California,
Treasurer 184 00
18,774 48

Additional Donations for Special Objects

MAINE.—Auburn, High-st. Cong. Sab. sch., for pupil, care Mrs. R. Winsor, 15; Newcastle, 2d Cong. ch., for work, care Miss Laura Farnham, 21; Westbrook, Friends, through Rev. L. S. Crawford, for Ordoo Greek school building, 15, 51 00
VERMONT.—Westminster, Y. P. S. C. E., for work, care Dr. H. E. Parker, 5 00
MASSACHUSETTS.—Boston, Y. P. S. C. E. of 2d ch. (Dorchester), for work, care Dr. E. L. Bliss, 8.81; do., Y. P. S. C. E. (Allston), Easter offering, for use of Miss M. M. Root, 5; do., Friends (Brighton), through Rev. L. S. Crawford, for Ordoo Greek school building, 5; Fall River, Eunice A. Lyman, for pupil, Marathi, 5; Lawrence, United Cong. ch., for student, St. Paul's Institute, 40; do., Chinese Sab. sch. of South Cong. ch., for work, care Rev. C. R. Hager, 7; Lowell, Pawtucket Y. P. S. C. E., for pupil, care Mrs. E. Fairbank, 15; Newton Highlands, Y. P. S. C. E., for Bible-reader, care Mrs. R. Winsor, 24; North Adams, 1st Cong. ch., for work in St. Paul's Institute, 50; Northampton, Edwards Cong. Sab. sch., Miss Look's class, for work, care Dr. F. F. Tucker, 2; Plainfield, Friend, for teacher, care Rev. B. K. Hunsberger, 81.20; Springfield, Carrie L. King, for work, care Rev. T. S. Lee, 15; Westfield, 1st Cong. Sab. sch., for pupil, care Rev. G. P. Knapp, 25; ———, Nashua River Union, for pupil, care Mrs. R. Winsor, 30; ———, Friends, for Ordoo Greek school building, 5, 318 01
RHODE ISLAND.—Providence, Ministering Children's League, Central Cong. ch., for pupil in North China, 25 00
CONNECTICUT.—New Haven, United Cong. ch., for work, care Rev. R. A. Hume, 420; do., In memoriam, for Williams Hospital, care Dr. F. F. Tucker, 37; Norwich, 1st Cong. Sab. sch., for girls' school, Ing-hok, 16; Somersville, Y. P. S. C. E., for boys' school, Ing-hok, 17.25; Wauregan, Cong. ch., for pupil, care Miss E. M. Garretson, 10, 500 25
NEW YORK.—Brooklyn, Charles A. Clark, for Bible-woman, care Rev. C. R. Hager, 3; do., Mrs. M. L. Roberts and family, for pupil, care Rev. B. K. Hunsberger, 30; Buffalo, Mrs. S. C. Whittemore, for Colburn school, care Rev. R. A. Hume, 55; New York, Grace H. Dodge, through Miss E. M. Stone, of which 150 for *Zornitsa* and 100 for evangelistic literature, 250; do., the Misses Covell, for pu-

pil, care Rev. G. P. Knapp, 50; Port Leyden, 1st Cong. ch. Y. P. S. C. E., for work, care Rev. H. C. Hazen, 20; Poughkeepsie, Y. W. C. A., 8, and Guilford Dudley, 25, for work, care Miss C. Shattuck, 33; do., Mrs. J. F. Winslow, for do., 200, 641 00

NEW JERSEY. — Boonton, Y. P. S. C. E. of 1st Presb. ch., for pupil, care Rev. W. S. Dodd, 26; East Orange, Trinity Cong. ch., for work, care Rev. W. M. Zumbro, 25; Upper Montclair, Christian Union Cong. Sab. sch., for scholarship, care Dr. G. C. Raynolds, 30, 81 00

PENNSYLVANIA. — Philadelphia, Rev. H. K. Heebner, for work, care Miss F. K. Heebner, 15 00

OHIO. — Amherst, H. W. Schmitkons, for use of Rev. E. C. Partridge, 10; Cleveland, Rev. Dwight Goddard, for work, care Dr. H. T. Whitney, 25; Marietta, Nellie Hagan, for pupil, care Mrs. G. G. Brown, 6; Oberlin, Friends, through Mrs. J. P. McNaughton, for work in Afion Kara Hissar, 400; do., Shansi Memorial Association, Oberlin College, for native helper, care Rev. P. L. Corbin, 62.50, 503 50

DISTRICT OF COLUMBIA. — Washington, H. J. Haskell, for work, care Rev. E. B. Haskell, 20 00

FLORIDA. — ———, Woman's Home Miss. Union, for hospital work, Foochow, 5 00

TENNESSEE. — Memphis, Friend, for pupil, care Mrs. H. C. Hazen, 5 00

TEXAS. — Dallas, Witness Cong. ch., for Bible-woman, care Rev. C. R. Hager, 7 50

ILLINOIS. — Chicago, Salem Cong. ch., for pupil, care Mrs. R. Winsor, 3.75; do., Grace Cong. ch., Mr. and Mrs. Peter Verberg, for work care Rev. H. G. Bissell, 10; Dundee, Y. P. S. C. E., for work, care Mrs. R. Winsor, 50; do., Jun. Y. P. S. C. E., for do., 4.25; Elgin, 1st Cong. Sab. sch., for pupil, care Rev. A. E. LeRoy, 15; Evanston, J. S. Clark, for use of Rev. R. Chambers, 2.50; Roscoe, Mrs. Mary Ritchie, for Ponasang Hospital, 5; Wheaton, College ch. of Christ, for student, care Dr. F. F. Tucker, 35; ———, Friend, for work in Japan, 1, 126 50

MICHIGAN. — Kalamazoo, J. D. Russell, for use of Miss M. L. Matthews, 5; Leroy, 1st Cong. ch., for work, care Miss R. M. Bushnell, 45; Three Oaks, M. J. Norton, for Sivas Normal School Building and Endowment Fund, 5, 55 00

WISCONSIN. — Florence, Harold Rasmussen, for work, care Dr. H. N. Kinnear, 2; Grand Rapids, Y. P. S. C. E., for work, care Rev. R. S. Stapleton, 5, 7 00

MINNESOTA. — Minneapolis, Lowry Hill Cong. ch., for work, care Rev. H. G. Bissell, 346.64; do., Pilgrim Cong. ch., for school, care Rev. H. K. Wingate, 15; do., D. D. Webster, for native workers, care Mrs. M. M. Webster, 30; Monticello, Mae Barker, toward building chapel, care Rev. W. O. Pye, 5, 396 64

IOWA. — Almoral, Cong. ch. Ladies' Aid Soc., for Bible-reader, care Rev. E. W. Ellis, 7.50; Ames, 1st Cong. Sab. sch. and friends, for native helper, care Rev. C. R. Hager, 70; Des Moines, Maude M. Perry, for student, care Rev. G. E. White, 31; Marshalltown, J. G. Brown, for native worker, care Rev. J. P. McNaughton, 30, 138 50

MISSOURI. — Kansas City, E. H. Thompson, through Dr. C. D. Ussher, toward deficit in village school work in Van, 100; do., Mrs. A. J. Ream, for village school, care Dr. G. C. Raynolds, 30; do., C. B. Dart, for work, care Dr. G. C. Raynolds, 10; do., through Miss M. M. Haskell, for church building, care Rev. E. B. Haskell, 30; do., do., for pupil, 8, and orphanage, 1, care Rev. W. P. Clarke, 9, 179 00

NORTH DAKOTA. — Cooperstown, Mrs. W. W. Hart, for pupil, care Mrs. R. Winsor, 16 00

NEBRASKA. — Sutton, Ger. Cong. ch., for work, care Rev. C. R. Hager, 11.20; Verdon, Jennie Robertson, for use of Dr. H. N. Kinnear, 1, 12 20

KANSAS. — Concordia, Rev. F. E. Sherman, for table, care Dr. H. N. Kinnear, 2 00

COLORADO. — Colorado Springs, 2d Cong. ch., Friend, for work, care Rev. C. R. Hager, 125; Loveland, 1st Ger. Cong. ch., for pupils, care Rev. G. P. Knapp, 5, 130 00

IDAHO. — Mountain Home, Jun. Y. P. S. C. E., for pupil, care Mrs. R. Winsor, 2.50; do., Cong. Sab. sch., for do., 2.50, 5 00

WASHINGTON. — Seattle, Plymouth Cong. Sab. sch., for pupil, Anatolia College, 25; do., A. H. Marsh, for pupil, care Dr. C. W. Young, 10, 35 00

OREGON. — Beaverton, Abraham Richen, for work, care Rev. C. R. Hager, 15 00

CALIFORNIA. — Los Angeles, R. A. Harris, for work, care Dr. H. N. Kinnear, 25 30

CANADA. — Ontario, Oxenden, Thomas Baldwin, for native helper, care Rev. E. H. Smith, 33 00

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY
H. W. Barker, Toronto, Ontario,
Treasurer

For native worker, care Rev. C. R. Hager, 55 00

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois,
Treasurer

For use of Miss S. W. Orvis,	10 00	
For use of Miss N. E. Rice,	7 10	
For use of Miss E. M. Chambers,	1 00	
For work, care Rev. R. S. Stapleton,	30 00	
For pupil, care Mrs. R. S. Stapleton,	27 00	
For use of Mrs. E. W. Ellis,	35 00	110 10

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Mary C. McClees, Oakland, California,
Treasurer

For pupil, Ceylon, 10 00

3,528 50

Donations received in March, 40,268 09
Legacies received in March, 6,832 32

47,100 41

Total from September 1, 1908, to March 31, 1909, Donations, $322,297.86; Legacies, $61,709.49 = $384,007.35.

Abbott Fund

HAWAII. — Honolulu, Rev. and Mrs. Doremus Scudder, 25 00

Ruth Tracy Strong Fund
(For work at Beira, East Africa)

For Expense

ILLINOIS. — Quincy, Mrs. Lucretia Turner, 1; South Chicago, Cong. ch., 5, 6 00

Missionary Herald Fund

CONNECTICUT. — Hartford, Walter R. Steiner, 25 00

The New Hiram Bingham

NEW HAMPSHIRE. — Bath, Cong. Sab. sch. 1 00

MASSACHUSETTS. — Cambridge, Rev. Cyrus B. Osborne, .20; Waltham, 1st Cong. Sab. sch., 6.50, 6 70

CONNECTICUT. — Hartford, Farmington-av. Cong. Sab. sch., 16.56; North Haven, Cong. Sab. sch., 8.90; Norwich, 1st Cong. Sab. sch., 2.05, 27 51

NEW YORK. — Grand View, Wayside Cong. Sab. sch., 6.20; Newark Valley, Cong. Sab. sch., 5; Ontario, Cong. Sab. sch., .60, 11 80

OHIO. — Chagrin Falls, Cong. Sab. sch., 4.55; Springfield, 1st Cong. Sab. sch., 15, 19 55

ILLINOIS. — Chicago, through W. B. M. I., 23; Park Ridge, Immanuel Ger. Cong. Sab. sch., 2; Wheaton, 1st Cong. Sab. sch., 2, 27 00

MICHIGAN. — Almont, Cong. Sab. sch., Prim. Dept. 1 00

WISCONSIN. — Brandon, Cong. Sab. sch., 1.50; Milwaukee, Grand-av. Cong. Sab. sch., 18.11, 19 61

MINNESOTA. — Sauk Center, Cong. Sab. sch. 4 90

WASHINGTON. — Seattle, Edgewater Cong. Sab. sch. 1 90

BULGARIA. — ———, Friends, 2 00

TURKEY. — Constantinople, Friend, 10 00

132 97